

The ATONEMENT

OR

Human Nature
and Redemption



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THE ATONEMENT
OR
HUMAN NATURE AND REDEMPTION

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HUMAN NATURE AND REDEMPTION

BY
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PREFACE

The teachings of the Lord Jesus Christ, as summarized in Acts 8: 12, consisted of two parts—the things concerning the kingdom of God, and the name of Jesus Christ. Though intimately connected, they are essentially distinct. This little volume is confined to the presentation of the things concerning the name of Jesus Christ—the relation between His redeeming work and human nature and destiny. Its appeal is to the devout but distressed—those who recognize the Bible as the inspired Word of God, but are perplexed by the unreasonable doctrines that have been propounded in its name, and distressed by the extreme conclusions of modern criticism. The author has endeavored to show that the Bible, rightly understood, contains reasonable views of God and man and the Atonement. He sincerely hopes that those who read may reap eternal benefit.

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CHAPTER I. INTRODUCTION

The Jewish nation had fallen into a condition of widespread degeneracy when John the Baptist appeared as the last and greatest herald of the Redeemer. An earlier prophet had said of him: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. 40: 3). At the time of his appearance all classes of the people had forsaken the right ways of the Lord, and were heedless of His commands. Their position as a kingdom had been lost, and they were tributary to the Roman power. The high-priesthood was held by men who were filled with worldly ambition and love of gain rather than a sincere desire to administer God's righteous law. The people were divided into opposing sects, each seeking to establish its own "righteousness."

Added to this degenerate condition was a sense of doubt and expectancy—doubt, because amid the conflict of the sects men knew not which way to turn; expectancy, because there was a general foreboding of some great change about to take place in the nation. Hope of a deliverer, who should free them from a hostile yoke, had been kindled by a prophecy of Daniel:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: the

street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator (Dan. 9: 24-27).

These times had almost run their course when the prophet who had dwelt in the desert came forth with the thrilling cry, "Repent ye, for the kingdom of heaven is at hand." His person and manner were entirely different from those of the scribes and the Pharisees. He had been brought up amid the wild surroundings of the desert, and his vigor had not been impaired by the luxurious living of the towns. His food had been locusts and wild honey and his drink the crystal stream. His education had not been in the traditions which ages of pharisaism had superimposed upon the law, but he had been trained for his lofty mission by seclusion with nature and with God. He entered into his work in an entirely earnest spirit. The unbelief of the Sadducees, the worldliness of the Herodians, the pride and hypocrisy of the Pharisees had no place in him. All could see that a teacher of a new order had arisen, whose enthusiasm gave weight to his proclamations; and vast multitudes flocked to the banks of the Jordan, when the voice began to cry "Repent."

No wonder John's preaching produced a marked impression on his hearers. He was bold and fearless in denouncing the evil of those around him, not hesitating to rebuke either the pride of the Pharisees, the extortion of the tax-gatherers, or the injustice of the soldiers. He was emboldened by the purity of his own life to testify against the corruptions of others; and such was the impression his preaching produced

that all men mused in their hearts whether he were the Messiah of whom Daniel had spoken. John, however, was not the Messiah, but His forerunner; so with humility he resented such an estimate as some were beginning to form of him, in words which have been preserved by all the evangelists: "One mightier than I cometh after me, the latchet of whose shoes I am not worthy to unloose."

When John commenced his ministry, the greater One he heralded was still at the village home at Nazareth; but when the time had fully come for His manifestation, He came to the place where John was baptizing. John, seeing Him afar off, recognizing Him, and comprehending His sublime mission, exclaimed to those around him who had come to be baptized of him: "Behold, the Lamb of God, which taketh away the sin of the world! This is He of whom I said, After me cometh a Man which is become before me, for He was first in regard of me" (John 1: 29, 30, R. V. margin). Jesus was now openly manifested to the people, and John's work as a herald was completed. By his preaching he had prepared the way of the Lord, and now the Lord had come. The One mightier than John must now begin His public ministry and more fully reveal the salvation of which John had spoken.

The mission of Jesus is disclosed in the title which John ascribed to him—"The Lamb of God, which taketh away the sin of the world." His name *Jesus* was also expressive of His work, for as interpreted by an angel of the Lord it signified that He should "save His people from their sins." His life and death were both foreshadowed in John's words, and the minds of his hearers would be taken back to the regular sacrifices for sin, and to the annual feast of expiations on the day of atonement. In each case the offering involved the death of the victim offered, and only those that were in their prime and free from spot or blemish were acceptable to God. Thus the pure life of the Redeemer and His death when in His prime

were both implied in John's exclamation: "Behold, the Lamb of God, which taketh away the sin of the world."

The great offering for sin, however, was not to be made immediately after this public manifestation of Jesus as the Lamb of God. It was to be preceded by a time of preaching concerning the salvation which God had provided. For more than three years the Savior traversed the land, proclaiming in all its towns and villages wonderful words of love and life. He revealed by word and by act that His mission was divine. Like John, He gave evidence that as a religious Teacher He was far above the Sadducees, the Pharisees, and the scribes. His ministry was one continual round of blessing. He healed the sick of divers diseases, giving sight to the blind, hearing to the deaf, speech to the dumb, and the power to leap and praise God to those who were lame. On three recorded occasions He raised to life those whom death had claimed, and restored them to their sorrowing friends. But, despite the holiness of His life, He suffered persecution and martyrdom at the hands of those to whom He preached. He did not hesitate to rebuke, both by word and by act, the hypocrisy and iniquity of His contemporaries. His whole career must have been an enigma which they could not solve. Some few there were who listened to Him with glad hearts, and treasured up the divine utterances which fell from His lips. Others, struck by His steadfastness and zeal, and convinced by His manifestation of more than ordinary power, were constrained to confess that His mission was more than human, but they were still unwilling to render that full obedience that He demanded, and viewed Him rather with curiosity than sincere admiration. Some were so far moved by His preaching as on one occasion to endeavor to take Him by force and make Him their King; but when He consented not, their minds must have been filled with consternation. By many, especially by the upper classes, He was met with hatred

and derision; mocking His claims, they hated Him because His perfect holiness convicted them of sin. Not all the noble purity of His life and teaching, nor the beneficence of His marvelous works of healing, sufficed to draw forth the admiration and esteem of those who rested in the satisfaction of their own imagined righteousness. As the light of His testimony against them could in no other way be extinguished, they resolved to put Him to death, and took means to accomplish it which accorded with their general character. They could not accuse Him of any crime, so they invented lies. Many bare false witness against Him, but their testimony did not agree. They falsely accused Him of blasphemy and would have put Him to death if they could, but, being subject to Rome, they had not the power. They then preferred a charge of treason, urging that He was setting forth claims that were opposed to the authority of Cæsar; and although the governor, Pilate, was aware that the charge was false, his cowardice was prevailed upon and he gave his consent to Jesus' death. At the hands of a multitude of merciless foes He was subjected to a long succession of humiliating tortures as a preliminary to crucifixion. He was faint with long anxiety and watching, and physically worn out through mental anguish. Exposed to the wicked mockings of a godless crowd, He was buffeted and spat upon and made the object of railings, taunts, and sneers. In cruel sport the soldiers plaited a crown of thorns and placed it on His head, clothing Him with purple, and placing in His hand a reed for a scepter, exclaiming in bitter sarcasm, "Hail, King of the Jews!" When the nails had pierced His sinless hands and feet, and the last agonies of that dreadful death had filled His whole body with extreme anguish, His sublime teaching was maliciously flung at Him, and His matchless works of love and mercy were perverted to bear witness against Him, in questions which bespoke the intensity of the evil which was

in His murderers' hearts, and their utter unworthiness and inability to comprehend Him and His divine mission: "Let the Christ, the King of Israel, now come down from the cross, that we may see and believe;" "He saved others, let Him save Himself, if this is the Christ of God, His Chosen;" "Ha, Thou that destroyest the temple and buildest it in three days, save Thyself and come down from the cross." And when the dreadful suffering parched His tongue, and He cried, "I thirst," and again, "*Eloi, Eloi, lama sabacthani*—My God, My God, why hast Thou forsaken Me?" they filled a sponge with vinegar and held it to Him on the end of a reed, again in cruel sport exclaiming: "Let be, let us see whether Elijah will come to take Him down."

Thus was the Lamb of God slain for the sins of the world. Thus was He who knew no sin made a sin-offering for all mankind. Thus did the noblest of all earth's sons, and the well-beloved Son of God, expire, through death to vanquish death and ransom men. Though a victim to the malice of His sin-stained foes, He was also the spotless Lamb of God, to take away the sin of the world. In the development of Jehovah's purpose His death was necessary, but that fact in no wise frees His murderers or palliates their crime. They did not slay Him in the recognition of this, but with their hearts filled with all ill-will. Yet Jesus died as the Lamb of God, the Antitype of all the lambs that had been slain at the annual feast of expiations or atonement, and the Antitype of all the paschal lambs that had been slain in commemoration of Israel's deliverance from the bitter serfdom of Egypt.

What nobility of character the Redeemer displayed in that most trying ordeal! No word of retaliation escaped His lips when thus buffeted and scorned. On the other hand, sustained by His love to God and His love to men, and by the prospect of an assured joy to follow, He manifested a complete resignation to the dreadful agony, and in His last deep

anguish exclaimed: "Father, forgive them, for they know not what they do."

Those who clamored for His death thought that thereby all His preaching and influence would be ended. They could not have made a greater mistake. Ages before, the Psalmist had sung: "Thou wilt not leave my soul to *Sheol*, neither wilt Thou suffer Thine Holy One to see corruption" (Psalm 16: 10, R. V.)—a prophecy to be fulfilled in the experience of Jesus, as may be seen from its application to Him by Peter in his memorable Pentecostal address. Jesus was the Holy One of God, "holy, harmless, undefiled, and separate from sinners, in whose mouth was no guile." It was impossible that death should triumph over Him. Though He died that He might take away the world's sin and make redemption possible, death could not hold Him in an eternal grasp. God loosed the cords of death and opened the imprisoning grave, and raised to everlasting life His well-beloved Son. Death has now no more dominion over Him, and man's redemption has been made a glorious possibility.

When Jesus was slain as the Lamb of God, many thousands of lambs were sacrificed at the great passover feast. But how much did the offering of Jesus surpass them! By Him it has been made possible for the sin of the world to be removed, and eternal redemption obtained, one offering perfecting for ever the mighty work; while the paschal lambs were offered yearly, and were powerless to cleanse from sin.

Jesus was also the Antitype of the lamb that was offered on the day of atonement, the tenth day of the seventh month, at the feast of expiations, which annual offering effected a temporary putting away of sin, and in dim outline foreshadowed the perfect Atonement through Christ. The epistle to the Hebrews contains a beautiful commentary on the typical nature of the sacrifices under the law, and the surpassing grandeur of their realization in Christ; and in the

10th chapter the writer says: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect;" and of the work of Christ he says: "But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected forever them that are sanctified."

All Christians rejoice in the fact that Jesus is the Lamb of God which taketh away the sin of the world. It is a fact, radiant with hope and heavenly comfort, a fact which reveals the excellence of the love of God and of Christ, a fact which alone can satisfy the heart that recognizes its own feebleness and longs for holiness and strength. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3: 16). In his first epistle John says: "God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (I John 4: 8, 9). Paul, in writing to Titus, refers to "our Savior Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2: 13, 14). To the Ephesians and Colossians he said: "In whom we have redemption through His blood, the forgiveness of sins" (Eph. 1: 7; Col. 1: 14); and to the Romans he mentions "the redemption that is in Christ Jesus" (Rom. 3: 24). Peter says in his first epistle: "Ye know that ye were not redeemed with corruptible things, silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1: 18, 19). Again, John says: "The blood of Jesus

Christ His Son cleanseth us from all sin" (I John 1: 7); and in the opening chapter of the Revelation he ascribes glory and dominion "unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father" (Rev. 1: 5, 6).

Though these and many other passages testify to the greatness of the work of Christ, and its efficacy in redeeming others from sin; and though all Christians are prepared to believe in Christ's atoning work; yet the subject has always been one of controversy, and many theories have been propounded both as to the need for the Atonement and as to its nature. The object of these chapters is to set forth the teaching of the Scriptures on the matter, and to exhibit the doctrine there revealed in contradistinction to the theories that have been advanced.

The importance of the subject none can overestimate, for it embraces all that is of value in relation to future life. The Lord Jesus said, in a prayer to His Father: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." To know God, and Jesus Christ His Son, is something more than a mere knowledge of the truths that are revealed concerning the Father and the Son. It is necessary to know them by communion of life, though a knowledge of the recorded facts is of prime importance as a basis for a life of holiness and good works.

The knowledge of God and of Jesus Christ is the highest possible attainment. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jer. 9: 23, 24). The attainment of riches is a pursuit which can only end in death. The present pos-

session of great physical strength is of but temporary value, for that strength will wane. But he that glorieth in the Lord, and exults in the performance of His will, shall reap the rich fruits thereof in the pardon of all transgressions, in a peace which passeth knowledge, and ultimately in being made partaker of the divine nature, equal to the angels, to die no more. It is hard for the mere worldling to believe in the obscure Nazarene through whom all this has been made possible; but they whose faith is sufficient to enable them to believe on the Redeemer shall endure in unending glory, when the glory of the mere worldling is faded and gone.

CHAPTER II. THE ORIGIN OF DEATH

For if, while we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement.—Rom. 5: 10, 11.

The word *atonement* is composed of three parts, *at-one-ment*, and signifies the uniting of some things that were before separate. As applied to individuals it indicates the reconciling, or bringing together in harmony, of some who were previously at enmity, or estranged. But when we speak of *the Atonement* we attach a limited meaning to it, and restrict its application to the great work of redemption which centers in Jesus of Nazareth, the Son of God.

The word "atonement" occurs many times in the Old Testament in connection with the ordinances of the Mosaic law, but it is only found once in the New Testament, in Rom. 5: 11. Quoting from vs. 8 for the sake of the connection, we read:

But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement.

In the text of the Revised Version, and the margin of the Authorized, the word "reconciliation" is given; so that these two words, "atonement" and "reconciliation," may be used interchangeably.

Although the word "atonement" is only found once in the New Testament, the words "reconcile," "reconciling," and "reconciliation" occur frequently. In illustration of the meaning of these terms, Matt. 5: 24 may be cited, where the Lord Jesus says, in exhorting those who are the objects of any ill-will on the part of their brethren not to approach God in worship until that feeling is removed and harmony again exists:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

The words "reconcile," "reconciling," and "reconciliation" are used by the apostles in speaking of the work of Christ, in passages which it will be needful to quote in a later chapter.

It will be necessary for us, in the course of our inquiry, to first see the *need for atonement*, and to do so we must think of the beginning of the things connected with the human race, when "the Lord God planted a garden eastward, in Eden; and there He put the man whom He had formed" (Gen. 2: 8). It was Jehovah's purpose in the creation of man to manifest His glory and sovereign majesty in him; but this was to be done through obedience. The creation of Adam is recorded in Gen. 2: 7, in terms which clearly indicate his "earthly" origin:

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

The first part of the verse shows that man was formed of the dust. He was, as Paul says, "of the earth, earthy" (I Cor. 15: 47). As so formed he was perfect in organization, but lacked life. He was like a machine whose construction is per-

fect, but which will not perform its work until the motive power is supplied. Adam was formed perfect in organization, but in order to the performance of the functions which the Almighty destined for him it was necessary that he should receive the breath of life. So the Lord God "breathed into his nostrils the breath of life, and man became *a living soul*." He was constituted of the earth, earthy, and animated by the breath of life; but his destiny was as yet unfixed. He was not immortal, or he never could have died. Neither was he yet doomed to return to inanimate dust. He was placed in the garden of Eden on probation. If obedient to the divine will, he would, doubtless, have been crowned with glory, honor, and incorruptibility. If disobedient, his disobedience would result in death. Only one command is recorded as having been given for him to obey, and upon its observance or non-observance, obedience or disobedience, depended life or death.

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (Gen. 2: 15-17).

In the third chapter of Genesis the result of the probation is set forth. The man failed. When temptation sprang from another of the creatures of God's handiwork, the woman who had been given to the man for a companion partook of the fruit of the forbidden tree, and gave also to her husband, and he also transgressed. The inspired record thus narrates the event:

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees

of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat (Gen. 3: 1-6).

This was the first sin, for sin is transgression of divine law. The command having been broken, it was necessary that the penalty which had been mentioned as dependent on such transgression should be enforced; and in the sentence which was pronounced upon Adam, these words occur:

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return (Gen. 3: 19).

Many theories have been advanced as to the nature of Adam's transgression, but the reader who is guided by the Word cannot accept any sophistical exposition which would nullify the plain teaching of the third chapter of Genesis. It has been variously suggested that the serpent was an emotion, a monkey, or a man, and also that the serpent was only used as an instrument by a supernatural devil, who, from within the serpent, conducted the temptation. The Scripture lends no countenance to any of these views. The language used by Moses is quite intelligible as it stands. It is no more wonderful that the serpent had the power of speech than that Balaam's ass was so endowed on one occasion. Those who accept the latter need have no difficulty in accepting the former. The apostle Paul speaks of the serpent as though he believed the narrative as it stands. He says: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the sim-

plicity that is in Christ" (II Cor. 11: 3). It has also been suggested that the tree of knowledge of good and evil was not a tree at all; but there is nothing in the Scripture narrative to warrant us in believing it was anything else.

Dismissing all these theories as incapable of proof, and accepting the record as given by Moses, we see that a command was given to Adam not to eat of the fruit of a particular tree; that Adam transgressed in partaking of the forbidden fruit; that through his disobedience access to the tree of life was cut off, and he was condemned to die after a period of toil and sorrow; and that the human race descended from him has suffered the consequence of his transgression in being cut off from the tree of life, and in possessing a corruptible nature which sooner or later ultimates in death.

Adam transgressed, and through his transgression death entered into the world. Because of this it was necessary that some means of atonement, or reconciliation, should be provided, in order that death might be removed. There was in Eden a tree of life, concerning the powers of which very little is revealed, but Adam, after his transgression, was cut off from access to it, as it is written:

And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life (Gen. 3: 22-24).

It is important to rightly understand what is comprehended in the sentence which was passed upon Adam. The exact terms of the sentence are:

Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not

eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return (Gen. 3: 17-19).

What is comprehended in this sentence is death—a destruction of the human organization by a return to dust. The doctrine of the Atonement has been seriously affected by the addition to this sentence of something which it does not contain, a false theology having read into the passage “eternal torment” instead of “death.” Many have believed, and many still believe (though the doctrine is fast dying out), that when Adam sinned he was condemned, not only to death, but to an eternity of torture in a fiery hell, which is supposed to exist somewhere, though those who profess to believe in its existence are by no means clear as to its locality, and which is supposed to be presided over by a supernatural being, the devil, or Satan, of almost equal power with God, and who, judging from the supremacy of evil to the present, would seem to have far the greater power. Such a theory has been read into the Adamic sentence, but certainly is not comprehended in the words that have been quoted from Genesis.

What is comprehended in the sentence is death—a return of the bodily organism to its original dust. There is no intimation as to whether or not that death would be eternal in its effects; neither is there anything to exclude the possibility of a re-formation of the organism from the dust. Apart from such bodily reconstruction, the death would be eternal; but even at the time when the sentence was pronounced, an intimation was made that a deliverance from death should be found. It was contained in the words addressed to the serpent, the tempter of Eve: “I will put enmity between thee and the woman, and between thy seed and her seed; it shall

bruise thy head, and thou shalt bruise his heel" (Gen. 3: 15). This is the germ of the revelation concerning the divine scheme of redemption, which is fully unfolded in the later portions of God's Word. This is the first prophecy concerning the Redeemer, who should take away the world's sin, and undo the evil that Adam did.

CHAPTER III. THE NATURE OF MAN

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—Gen. 2: 7.

In the last chapter it was shown that through Adam's disobedience sin entered into the world, and death by sin. It will be the object of the present to set forth what is revealed concerning the effect of that transgression upon the human race.

Adam's destiny was fixed by reason of his sin. He was cut off from the possibility of partaking of the tree of life, and consigned to death after a life of toil. This consequence of his sin has been shared by his descendants. None have since had access to the tree of life, and most have been sons and daughters of toil. It is true there have been two of whom it is not recorded that they have died, but these exceptions are not a denial of the rule that death reigns through Adam. It is true that everyone of mature years is a sinner, that there liveth not one responsible being who is not guilty of transgression; but there are some who have done no sin and yet have died. No one will affirm that a babe of a few days or months is guilty of transgression, and yet that babe is liable to death, and a glance at the statistics of mortality will show that a very large proportion of the human race die before reaching an age of discretion and responsibility. Evidently they die because the whole human family inherits from Adam a corruptible nature. Any unbiased reader of the fifth chapter of Paul's letter to the Romans must admit that death

reigns because of Adam's transgression, and not because of individual sin.

The relation of the human race to Adam is very clearly stated in the letter to the Romans. After the words already quoted from the fifth chapter in reference to the Atonement, the apostle continues:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come. But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ). Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life (Rom. 5: 12-18).

It is manifest from this citation that the members of the human family by descent from Adam possess a corruptible nature in consequence of his transgression. They have no access to the tree of life, and stand related by nature to death alone.

WHAT IS DEATH?

Many and widely differing are the opinions that are held concerning death and the present condition of the dead. One view is expressed in words used by the late Dr. Hiles Hitchens, of London:

Life is salvation. Eternal death is a punishment added to existence—*death is condemnation and woe*. Whether a man believes in Jesus or no he must exist for ever.

These words follow the quotation of several passages which are commonly thought to teach that the soul of man is immortal, that the life of the soul is unending existence, and that the life and death spoken of in the Scriptures as contingent on obedience or disobedience are happiness and woe. But, as we shall see in the course of our inquiry, the Scriptures do not speak thus concerning life and death. They use the terms in a sense in which we can understand them from daily experience, and not as synonymous with happiness and woe.

By far the most common opinion is that man, in life, is a compound being, consisting of a material body which is mortal, and an immaterial soul which is immortal; and that death is the separation of these two parts, the body dying and returning to dust, and the soul leaving the body and entering upon a new phase of its existence, either in bliss or woe. This has been believed in almost all ages and climes, though it has been held with various modifications, as a few references to the writings of different periods will show.

The ancient Egyptians believed in the soul's immortality, and in the transmigration of souls. Their ideas concerning the nature and destiny of man have been preserved in a remarkable manner for more than forty centuries. Those gigantic monuments which were erected by the Pharaohs not only tell the tale of Egypt's former greatness, but bear witness to her ancient faith. In the investigations that have recently been made by Egyptologists, the tombs that have been sealed for many ages have been broken open and caused to yield their evidence toward unraveling the mysteries of the past. Rolls of papyrus, containing prayers for the dead, were placed with the body in the coffin, and some of those which have been taken from the tombs may now be seen in the British Museum, London, and other museums in various parts of the world. Some of the papyri contained extracts from a "liturgy of the

dead," a sort of guide to the soul for its journey after death. This liturgy describes the judgment of the soul before forty-two assessors, each of whom tries it with reference to a particular kind of sin. It depicts the bliss of those whose trial ends in their favor, and the misery of those who are found guilty. The latter are sent to animate the bodies of beasts on a second probation, and if again they are found unworthy of the portion of the blessed they are at last given over to eternal death. The object of embalming the body was to insure the safety of the soul, for it was thought that the soul could only be blessed while the body to which it belonged was in existence. Therefore the body was treated with elaborate processes to render it incorruptible; and so successful were the apothecaries in their work, that today the mummy forms of all classes of the people bear witness to the faith of those ages long gone by.

A similar doctrine was held by the Greeks, and expressed in the teaching of Socrates, whose pupil, Plato, has embodied it in his writings. Socrates not only taught the immortality and transmigration of souls, but that they had a conscious existence prior to their possession by human bodies. Of the body and the soul he says:

Our soul bears a strict resemblance to what is divine, immortal, intellectual, simple, indissolvable; and is always the same and always alike; and our body does perfectly resemble what is human, mortal, sensible, compounded, dissolvable, always changing, and never like itself.

Again he says:

When a man comes to die, his mortal and corruptible part dies; but the immortal part goes off safe and triumphs over death.

Concerning transmigration of souls he says:

They go to animate the bodies of beasts of different species, according as they resemble their first courses.

After reasoning upon the ease with which things are learned while persons are still young, and declaring that this must argue not learning, but remembrance, he says:

Our souls had a being before that time, that is to say, before they were invested with a human form, while they knew and understood.

The above extracts are from the *Phaedo*, an account of a discourse between Socrates and several of his friends on the morning of the day when he was to die by poison, in which discourse Socrates endeavored to prove the doctrine of the immortality of the soul, which belief made him perfectly resigned.

In the writings of some of the Romans, too, references are made to the same doctrine. Thus, in *De senectute*, Cicero, in a dialogue between Cato and two friends on "old age," puts these words into the mouth of Cato:

It is my conviction that your fathers, Publius Scipio, and you, Caius Laelius, men of the highest distinction and my dearest friends, are still alive, and that theirs is the life which alone deserves the name of life; for whilst we are immured in this prison-house of the body we are discharging some function and severe task imposed by destiny; for the heaven-born soul has been lowered down from its sublime tabernacle and, as it were, buried in the earth, a habitation uncongenial to its divine and imperishable nature. . . . It is a strong proof that men knew most things before they were born, that even when boys, when they are learning difficult arts, they grasp innumerable conceptions with such rapidity that they seem not to be learning them for the first time then, but to be remembering them and calling them to recollection. Such were the arguments of our friend Plato.

In the same work Cicero quotes the following from Xenophon's account of the death of Cyrus the elder:

You see that nothing so much resembles death as sleep, and it is while men sleep that their souls give the clearest manifestations of their divine origin, for when they are disengaged and free they have a foretaste of much of the future. And from this it may be

inferred in what condition they will be when they have completely emancipated themselves from the thralldom of the body.

In modern prose writings and in many of the hymns which are used in the services of most of the churches the same doctrine finds abundant expression, as the following citations will show :

A charge to keep I have,
A God to glorify,
A never-dying soul to save
And fit it for the sky.—*Wesley*.

Happy soul! thy days are ended,
All thy mourning here below;
Go, by angel guards attended,
To the sight of Jesus go!
Waiting to receive thy spirit,
Lo! the Savior stands above;
Shews the purchase of His merit,
Reaches out the crown of love.—*Wesley*.

And let this feeble body fail,
And let it faint and die;
My soul shall quit this mournful vale
And soar to worlds on high—
Shall join the disembodied saints,
And find its long-sought rest,
(That only rest for which it pants)
On the Redeemer's breast.—*Anon*.

In a little work by J. G. Pike, entitled *Persuasives to Early Piety*, the author says :

One most weighty motive to induce you to give your youth to God is that you possess an immortal soul. The body is the inferior part of your nature. Pass away a few short years and it must mingle with the clods of the valley. By the body you are allied to worms and dust; by the soul to angels and to God. Your soul is immortal. A few years will finish all your delights and hopes and fears below; then will your soul be fixed where it must live for ever.

The next two extracts are from *The World to Come*, by the celebrated Dr. Isaac Watts:

So far as I can judge, the soul of man, in its own nature, is nothing but a conscious and active principle subsisting by itself, made after the image of God, who is all-conscious activity; and it is still the same being whether it be united to an animal body or separate from it. If the body die, the soul still exists an active and conscious power, or principle, or being. . . .

At the hour of death we are sent at once into an invisible world; we shall find ourselves in the midst of holy or of unclean spirits; borne away at once into an unknown region, and into the midst of unknown inhabitants, the nations of the saved, or the crowds of damned souls.

When considering the doom of sinners, the same writer thus expresses his opinion:

The moment when the body falls asleep in death, the soul is more awake than ever to behold its own wretchedness. It has then such a piercing sense of its iniquities and the divine wrath that is due to them, as it never felt before. The inward senses of the soul which have been darkened and stupefied and benumbed, are all awake at once, when the veil of flesh is thrown off, and the curtains are drawn back which divided them from the world of spirits.

Dr. Watts was the author of a great number of hymns, in many of which there are similar references to the immortality of the soul and the glorious state which is supposed to commence at the moment of a righteous man's death. For example:

I'll praise my Maker with my breath,
And when my voice is lost in death
Praise shall my nobler powers employ.

Reference will be made later to the great contrast which these citations present to the writings of the inspired penmen; but one fact must be mentioned here. The last quotation is altogether opposed to the Scripture of which it is supposed to be a paraphrase, and contains an unwarranted addition. The

words of the Psalmist are: "Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being" (Psalm 146: 1, 2). And then, far from saying that at death, or after, his nobler powers shall continue the work of praise, he speaks of man in such a way as to indicate that the continuance would be impossible: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*"

The quotations already made are all expressive of some form of natural immortality. In direct opposition is the doctrine of the complete cessation of life and the succession of a state of total unconsciousness in death. This doctrine is referred to by Socrates and Plato, and their reference proves its existence in their days. There are, however, two forms in which the doctrine exists. It is, of course, the belief of those who deny the divine in relation to man's life. They who deny the existence of an all-wise and all-powerful God who has formed man for the purpose of manifesting His glory through him, will naturally deny that there is for man a life beyond the grave. Those who believe that man has been developed by unintelligent laws of evolution cannot be expected to believe that life eternal will be possessed by those who are so evolved. While they hold the doctrine of unconsciousness in death, without a ray of light breaking in upon its gloom, those who have faith in the Almighty, though believing that at death a state of unconsciousness ensues, also believe that life more glorious and eternal shall be attained through resurrection. This latter is the view we shall proceed to establish, in harmony with the Scriptures of truth.

Between these two extremes there are several views which, while not admitting man's natural immortality, maintain that immortality may be obtained through the observance of cer-

tain conditions, and, beginning in this life, must continue in some manner between death and resurrection. Thus it is held by some that a conscious intermediate state exists, during which both the righteous and the unrighteous are consciously existent in *Hades*, awaiting the reunion of soul and body to appear before the judgment-seat of Christ. By others it is maintained that this intermediate state is inactive—a condition which may best be described as a kind of hibernation of the soul.

With varying views as to man's nature, the opinions held concerning the death-state must necessarily differ. Hence, that the dead are in glory unspeakable, or in agony inconceivable, according to the tenor of the lives they spent on earth; that they exist in a general receptacle where good and bad alike await the judgment that is to determine their ultimate and eternal lot; that man is personally preserved in being, though in a state of unconsciousness; and that the death-state is either a temporary or an eternal cessation of being, conscious or unconscious.

Before examining the Bible doctrine as to man's nature and his condition in death, let us briefly consider the arguments advanced in support of the opposite, but popular, view.

The arguments used by Socrates in the passages quoted from Plato's *Phaedo* and by Cicero are certainly not very good proof of the soul's immortality or prior existence. "It is a strong proof," says Cicero, "that men knew most things before they were born, that even when boys, when they are learning difficult arts, they grasp innumerable conceptions with such rapidity that they seem not to be learning them for the first time, but to be remembering them and calling them to recollection." This is not a very great argument, inasmuch as its contrary would prove the opposite. If readiness to learn argues prior existence in the case of one person, the absence of that readiness in others, sometimes amounting

to total inability, must necessarily prove that the souls of such did not pre-exist, and know most things.

Nor is it a weighty argument for the glorious condition of the dead which is quoted by Cicero from the account of the death of Cyrus, that from the activity of the mind during sleep it may be inferred in what condition the soul will be when completely emancipated from the thralldom of the body. If dreams are any indication of a future state they foretell a very incoherent mental condition. Few, indeed, are the dreams which are worthy of being described as foretastes of a felicitous condition of the blessed dead.

One argument that has been used in support of the natural possession of immortality by man is that he aspires to it. It is suggested that God would not plant a yearning in the human mind which could not be satisfied, and that the yearning for immortality must be satisfied by its possession. While it is possible that the yearning may be satisfied some time, it is not necessary that it shall be satisfied while the yearning lasts. A reasonable view of the matter would seem to show that the desire is proof of non-possession. What need is there to long for what one already has? As Paul has said: "What a man seeth, why doth he yet hope for?" (Rom. 8: 24). Yet Addison has said:

It must be so! Plato, thou reasonest well!
Else why this longing hope, this fond desire,
This yearning after immortality?

A very common argument for the soul's immortality is based upon the supremacy of man over the beasts. Man has a mind which lifts him far above the lower orders of creation, and it is said that this mind, the thinking part of principle, is the soul which lives after the body is dead. It is argued that matter cannot think, therefore the mind must be higher than matter, and so must be incapable of dissolution. One or

two facts will serve to show that this is no proof, or, if proof, it proves too much. True it is that man's mind raises him above the rest of animate creation, but it cannot be denied that mind and reason exist to some degree in very low forms of life. There have been many cases recorded in which animals have acted from reason, and not from mere instinct. The anecdotes of various animals, which in cases of emergency have been able to find ways out of difficulties, prove that the lower animals have power, in some degree, to grasp the circumstances and reason upon them; they prove the existence of a mind to think, though not developed to the same extent as the human mind. The ant is noted for its ingenuity, and the horse and the dog have both given indications of a higher power than mere instinct. If mind in man argues eternity of existence, the presence of mind in the lower animals does as much for them; but the advocates of human immortality, however zealous, would not admit the latter part of the proposition.

Mind is not matter. True! but all that we know of mind is in connection with organized matter. Destroy the organization and the power to think will cease. Even if the organization is injured, the mental powers are suspended. A blow on the head is often sufficient to produce unconsciousness for a long period. A particle of bone pressing on the brain will prevent the proper action of the mind; a fever will cause great mental aberration; and the incoherent raving of one who is delirious proves that if the bodily organization is injured the mind is deranged. Is it, then, to be supposed that the mind, which cannot properly operate during temporary physical injury, shall be able not only to survive the total dissolution of the body, but to act more perfectly?

If the mind is the soul, the immortal part of man, how is it that some individuals are born into the world who never show any ability to think or reason? If every being who has ever

lived has been, by nature, a possessor of immortality, it is strange that the mind should be the immortal part, and yet some have no mind. It is strange, too, that some who are born with it should lose it and become demented. These are objections which take the ground from beneath the doctrine which declares that the soul is

an independent thing, the real entity, and exists as such whether the mechanism through which and upon which it acts be disarranged or not; and even the destruction of the latter does not affect the former. It is this spiritual organism which sees and hears and feels, which suffers and enjoys, which thinks and wills and executes.

THE TEACHING OF THE SCRIPTURES CONCERNING THE NATURE OF MAN

The Bible evidence as to the nature of man is of two kinds—positive, or what is taught by being revealed; and negative, or what is to be inferred from omission. We will examine the negative evidence first.

The books which Moses wrote cover a period of more than two thousand five hundred years. No intimation is to be found in them of man's natural immortality. This is exceedingly strange if it be true that man's better part is immortal—strange that during all that time no revelation should be made of that which, if true, would be of the highest importance to mankind; and strange that such an one as Moses should not have mentioned it in any way. Moses had been brought up at Pharaoh's court. It is very probable that he was educated at the ancient University of Heliopolis. By Stephen's testimony we know that he was "learned in all the wisdom of the Egyptians." He must have understood perfectly their doctrine of the soul's immortality, for it was faith in that which caused them to take such care of the body after death. Herodotus says that "the Egyptians were the first who asserted the doctrine that the soul of man is immor-

tal." The papyri taken from the Egyptian tombs, and now preserved in various museums, bear witness to the antiquity of the belief. And yet this Moses, when giving God's law to Israel, never uttered a sentence which could lend countenance to the doctrine that man is immortal. His testimony to the contrary will be cited shortly.

It is recorded in the writings of Moses that the serpent, when tempting Eve, said to her: "Ye shall not surely die." This, however, was uttered by the serpent, not by Moses. It is known to be the first lie, and is referred to as such by Jesus and the apostles. Yet, if it is true that man is naturally immortal and cannot die, the serpent spoke the truth, and is cleared from the imputation that he has been under for so long. But the serpent did lie, and his lie is another evidence of the truth of the contrary, that man is mortal and shall die.

All the Old Testament prophets agree with Moses in being silent as to man's natural immortality. During four thousand years no voice is heard which, with divine authority, proclaims this doctrine—a doctrine which, if true, ought to have been declared in trumpet tones.

The great Teacher, Jesus of Nazareth, like Moses and the prophets, is also silent, and so are the apostles, as to man's natural immortality, though with no uncertain sound they proclaim the contrary.

The negative evidence concerning the death-state is very powerful. There have been some who have died and lived again. They alone should be able to tell from personal experience what succeeds death. How have they acted? They have all remained silent. Not one word of information is vouchsafed by them. Though the thought to which Tennyson has given expression in his "In Memoriam,"

Where wert thou, brother, those four days?

may have passed through the minds of Martha and Mary, and

probably was given utterance when Jesus restored to them their brother Lazarus, yet no revelation is given by Lazarus which the gospel writer has recorded, wherein anything further is made known than they already knew concerning the condition of the dead. If a revelation had been given, it would have been supremely important that it should be preserved. Its absence is strong presumptive evidence that there was none. As Tennyson has further said :

Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that evangelist.

Others besides Lazarus have been raised from the dead, but they, too, are silent as to the death-state. The son of the widow at Zarepath, whom Elijah raised; the son of the Shunamite, whom Elisha raised; the man who was raised when the body of Elisha touched his; the young man at Nain, whom Jesus raised; the daughter of Jairus, also raised by Jesus; Eutychus, whom Paul raised; and Dorcas, whom Peter raised—all are silent concerning man's condition in death. This is strong negative evidence in favor of the view that the death-state is one of unconsciousness; having no knowledge, those who were raised could have nothing to reveal. The testimony of Jesus in Rev. 1: 18, is that He liveth, though once He was dead, and that He is now alive for evermore, and has the keys of the grave and of death; but He gives no information as to the condition of the dead, as to their consciousness or unconsciousness.

There lives no record of reply
Which tells us what it is to die.

To this negative evidence there is much positive evidence to be added. Moses has something to say of man's nature when recording his creation.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living soul* (Gen. 2: 7).

It has been previously remarked that all that is taught by this passage is that man, being formed of the dust, perfect in organization, needed the breath of life in order to the performance of his destined functions; and, having received the breath of life, he became a living soul. The plain inference is that if that breath of life is withdrawn the man remains but dust. There is nothing said about breathing a real, immortal man into the house of dust prepared for him to dwell in for a short time. The man, not his dwelling, is formed of dust; and when the breath, which is neither possessed of consciousness nor eternal life, is withdrawn, the man, not his house or casket, but the man himself, remains but dust.

This is affirmed of all the animate creation. They are formed of dust and animated by the breath of life. If that breath is withdrawn they die. Thus the Psalmist says of animate beings:

Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and *return to their dust* (Psalm 104: 29).

This is in perfect accord with the words of Solomon in Ecclesiastes:

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all *turn to dust again* (Eccles. 3: 19, 20).

The Scriptures do not make any such distinction as modern theologians do between the man and his body. They do not say "thy body is dust, and unto dust shall thy body return, whilst thou, the real man, shalt live forever in bliss or in woe." They speak to the man without such distinction, and

affirm that he, not his body only, is dust, and that to dust he shall return. As was said to Adam when he sinned :

In the sweat of thy face shalt thou eat bread *till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return* (Gen. 3: 19).

The name given to the man, Adam, is an indication of his nature. It signifies *red earth*. "Male and female created He them; and blessed them, and called their name Adam, in the day when they were created" (Gen. 5: 2). When Adam was driven from the garden of Eden lest he should partake of the tree of life, it is said that "the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken" (Gen. 3: 23). When pleading with God for the deliverance of Sodom, Abraham said: "I have taken upon me to speak unto the Lord, which am but *dust and ashes*" (Gen. 18: 27). Elihu said to Job: "*I also am formed out of the clay*" (Job. 33: 6). The Psalmist says concerning the Lord: "He knoweth our frame; He remembereth that *we are dust*" (Psalm 103: 14). Paul adds his testimony to the same truth: "The first man is *of the earth, earthy*; . . . as is the earthy, such are they also that are earthy" (I Cor. 15: 47, 48).

The above are plain, literal statements as to man's nature. There are many passages which speak figuratively to the same effect. Many times man is likened to grass, as in the following:

As for man, his days are as grass; as a flower of the field, so he flourisheth: for the wind passeth over it, and it is gone; and the place thereof shall know it no more (Psalm 103: 15, 16).

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass (Isa. 40: 6, 7).

As the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it per-

isheth: so also shall the rich man fade away in his ways (James 1: 10, 11).

Isaiah again says:

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. . . . All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity (Isa. 40: 15, 17).

Life is spoken of as a vapor, another indication of its evanescent character, and a disproof of its eternal continuity:

What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away (James 4: 14).

How different is the estimate which the Scriptures put upon man from that which is attributed to him by those who believe in the immortality of the soul, which is supposed to be a spark from the divine nature and to be incapable of extinction! It is true that there are great possibilities before each individual, but of man in his present estate, whether considered individually or racially, the Scriptures do not give a very flattering estimate, as the above quotations show.

THE BIBLE USE OF THE WORD "SOUL"

Although the Bible speaks very plainly about the nature of man, it nevertheless has much to say about the soul. A passage has already been several times referred to in which it is said that, by the addition of the breath of life to the dust-formed body, the man became a *living soul*. Nowhere in the Scriptures can a sentence be found which contains the expression "immortal soul" or its equivalents, "deathless soul" and "never-dying soul," although these terms are of very common occurrence in general religious literature. The Bible has nothing whatever to say in favor of man's natural immortality.

The word *immortal* occurs only once in the Authorized Version, and it is then applied to God. In the Revised Version the word "incorruptible" is substituted:

Now unto the King eternal, immortal (R. V. incorruptible), invisible, the only wise God, be honor and glory forever and ever (II Tim. 1: 17).

The word *immortality* occurs only five times in the Authorized Version, and in two of these passages "incorruption" is substituted in the Revised Version. After the apostle Paul, in the 15th chapter of the 1st letter to the Corinthians, has dealt at length with the reality of the resurrection of Jesus, and shown how the resurrection of others is dependent upon it, he continues:

For this corruptible must put on incorruption, and this mortal must *put on immortality*. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory (I Cor. 15: 53, 54).

One passage states that God alone possesses immortality:

The King of kings and Lord of lords; *who only hath immortality*, dwelling in light unapproachable (I Tim. 6: 15, 16).

The other two speak of immortality as a thing to be sought for—hence we may infer that it is not already possessed by those who are to seek for it—and as being brought to light by Christ, because He revealed the path whereby it may be attained:

God, who will render to every man according to his deeds; to them who by patient continuance in well-doing *seek for glory and honor and immortality*, eternal life (Rom. 2: 5-7);

Our Savior Jesus Christ, who hath abolished death, and hath *brought life and immortality to light* through the gospel (II Tim. 1: 10).

The angels are now immortal, though it cannot be known

with certainty whether they were so created, or whether they have been made immortal as the result of probation. Whatever may have been their former state, they are now possessed of immortality, and the Lord Jesus has said that those who walk worthily in this time of probation shall be made equal to them—another proof that immortality is not a present possession, but something to be attained through resurrection:

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection (Luke 20: 35, 36).

Instead of it being revealed that man now possesses a spark of the divine nature which never can decay, it is a matter of promise that those who are accounted worthy shall become partakers of the divine nature. Peter has said:

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (II Peter 1: 4).

The words rendered "soul" in the Authorized Version of the Bible are *nephesh*, *neshamah*, and *nedibah* in the Old Testament, and *psuche* in the New.

Neshamah and *nedibah* are only translated "soul" once each. In neither case is any reference made to an immortal part of man which is able to consciously exist after death. "For I will not contend forever, neither will I be always wroth: for the spirit should fail before Me, and the *souls* which I have made" (Isa. 57: 16). Here *neshamah* is used, but, far from teaching that the souls are immortal, it implies that they are mortal, for they can fail or faint away. Twelve times *neshamah* is translated "breath" as at Isa. 2: 22: "Cease ye from man, whose *breath* is in his nostrils."

Neshamah lends no support to the doctrine of the immortality of the soul. Nor does *nedibah*. When Job was justifying himself before his false accusers he said: "Terrors are turned upon me: they pursue my soul (*nedibah*) as the wind; and my welfare passeth away as a cloud" (Job 30: 15). The marginal rendering is "my principal one;" while the Revised Version gives "mine honor" and the Revised Version margin "my nobility." Since the meaning conveyed by *nedibah* is honor or nobility, it can scarcely be adduced as a proof of the immortality of the soul.

NEPHESH

In all other cases in the Old Testament "soul" is a translation of *nephesh*, concerning which Parkhurst in his Greek lexicon has said:

As a noun, *nephesh* hath been supposed to signify the spiritual part of man, or what we commonly call his soul; I must, for myself, confess that I can find no passage where it hath undoubtedly this meaning:

Nephesh occurs 752 times, and is variously translated. Subjoined is a list of the various renderings in the Authorized Version, together with the number of occurrences of each, arranged to show the relative number of instances in which each of the forty-four renderings is found:

Soul 475	Man 4	Ghost 2	His own ... 1
Life, lives..120	Him 4	Thing 2	She will ... 1
Person 30	Me 3	Appetite .. 2	Mortally .. 1
Heart 15	Themselves. 3	Beast 2	Tablets 1
Mind 15	Any 3	Men 1	Fellows ... 1
Creature .. 9	Will 3	Her 1	Greedy 1
Himself ... 8	Pleasure .. 3	Myself 1	Discontented 1
Body 7	He 2	We 1	Breath 1
Yourselves.. 6	Herself ... 2	Thyself ... 1	Hearty 1
The dead .. 5	Thee 2	They 1	Fish 1
Desire 5	Lust 2	One 1	Deadly 1

It will be seen from this list that the renderings do not lend much support to the doctrine of natural immortality; many of them, indeed, are indicative of the reverse, clearly indicating man's mortality.

The first occurrence of *nephesh* is at Gen. 1: 20: "And God said, Let the waters bring forth abundantly the moving *creature that hath life*." In the margin *soul* is given as an alternative rendering. The second occurrence is in the next verse (21): "And God created great whales, and every *living creature* that moveth, which the waters brought forth abundantly." The third occurrence is at vs. 24 of the same chapter: "And God said, Let the earth bring forth the *living creature* after his kind, cattle, and creeping thing, and beast of the earth after his kind." And the fourth occurrence is at vs. 30: "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is *life* (Margin, *a living soul*), I have given every green herb for meat."

Here are the first four occurrences of *nephesh*, all in the 1st chapter of Genesis, and all referring to orders of creation lower than the human. The fifth occurrence of the word is in Gen. 2: 7, where for the first time it is applied to man: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became *a living soul*." Why should a difference be made here, and the application of *nephesh* to man be taken to denote his possession of immortality, and as much be denied to the rest of the animate creation? If *nephesh* in the one case implies immortality, it does also in the other. Man and the lower animals are formed of dust, and animated by the breath of life, and all living (though not ever-living or immortal) souls. This is evidently the indication of the passages quoted, when free from any theological gloss which would falsify their appearance. Man and beast have all one breath, given to them

by God, and if He withdraws that breath all alike return to dust.

Let it not be thought that this is a contention for man's complete equality with the lower forms of life. By no means. Physically he is one with them, but mentally and morally he is far above them, and has therefore a relation to his Creator which they have not; and he has by virtue of that relation a prospect of immortality which is nowhere promised concerning them. This relation and this prospect will need to be considered again later, but this brief reference will serve to prevent any misunderstanding as to the contention here maintained.

The evident application of *nephesh* is to the *whole animate being*, which lives by the breath of life, as shown by the previous quotations and by the following, in which the word "soul" is used:

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the *souls* that they had gotten in Haran; and they went forth to go into the land of Canaan (Gen. 12: 5).

Whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel (Exod. 12: 15).

And every *soul* that eateth that which dieth of itself *he* shall both wash his clothes, and bathe himself in water, and be unclean until the even (Levi. 17: 15).

Levy a tribute unto the Lord of the men of war which went out to battle; one *soul* of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep (Num. 31: 28).

And they smote all the *souls* that were therein with the edge of the sword, utterly destroying them (Josh. 11: 11).

For without cause have they hid for me their net in a pit, which without cause they have digged for my *soul* (Psalm 35: 7).

For lo, they lie in wait for my *soul*; the mighty are gathered against me (Psalm 59: 3).

And He gave them their request; but sent leanness into their *soul* (Psalm 106: 15).

In all these passages the meaning is quite clear if it is un-

derstood that the soul (*nephesh*) refers to the entire personality; but if the idea of an immortal, invisible, and immaterial soul is introduced, there is confusion. How could such be "cut off" (which means "put to death") for eating leavened bread during the days of unleavened bread? How could such be "slain" by Joshua and "utterly destroyed" when he went forth to the conquest of Hazor? How could such be affected by the pit which the enemies of the Psalmist dug, or by the leanness which followed the murmuring of the Israelites? They could not.

The following are cases where the same meaning is conveyed by different translations:

And the king of Sodom said unto Abram, Give me the *persons*, and take the goods to thyself (Gen. 14: 21).

Whoso killeth any *person*, the murderer shall be put to death by the mouth of witnesses (Num. 35: 30).

And David said to Abiathar . . . I have occasioned the death of all the *persons* of thy father's house (I Sam. 22: 22).

Neither doth God respect any *person* (II Sam. 14: 14).

And God said, This is the token of the covenant which I make between Me and you and every living *creature* that is with you (Gen. 9: 12).

Whosoever toucheth the dead *body* of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord (Num. 19: 13).

And they took . . . of *men* an hundred thousand (I Chron. 5: 21).

If a man be found stealing *any* of his brethren of the children of Israel (Deut. 24: 7).

Although the primary use of *nephesh* is to denote the whole being, it is also used to express qualities or characteristics of the person; but never does it convey the slightest intimation of natural or inherent immortality. The next most common rendering to "soul" is "life." "Life" and "lives" occur 120 times as renderings of *nephesh*, and in the majority of these cases the substitution of the words "immortal soul" would re-

duce the meaning to an absurdity; in none would it improve the sense. Life is not necessarily eternal. In many instances where *nephesh* is so translated the meaning is evidently "mortal" life:

Escape for thy *life*; look not behind thee, neither stay thou in all the plain (Gen. 19: 17).

Thy *life* shall hang in doubt before thee (Deut. 28: 66).

O remember that my *life* is wind (Job 7: 7).

For by Me thy days shall be multiplied, and the years of thy *life* shall be increased (Prov. 9: 11).

I have cut off like a weaver my *life* (Isa. 38: 12).

Nephesh is rendered "heart" 15 times, and "mind" 15 times:

He that is of a proud *heart* stirreth up strife (Prov. 28: 25).

And they shall weep for thee with a bitterness of *heart* and bitter wailing (Ezek. 27: 31).

If it be in your *mind* that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah (Gen. 23: 8, 9).

They be mighty men and they be chafed in their *minds* (II Sam. 17: 18).

In the following passages the rendering is akin to "heart" or mind:

They tempted God in their heart, by asking meat for their *lust* (Psalm 78: 18).

The Lord will preserve him and keep him alive; and he shall be blest upon the earth; and Thou wilt not deliver him unto the *will* of his enemies (Psalm 41: 2).

Better is the sight of the eyes than the wandering of the *desire* (Eccles. 6: 9).

To bind his princes at his *pleasure*, and teach his senators wisdom (Psalm 105: 22).

All the labor of man is for his mouth, and yet the *appetite* is not filled (Eccles. 6: 7).

Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by *heartly* counsel (Prov. 27: 9).

And everyone that was in distress, and everyone that was in debt,

and everyone that was *discontented*, gathered themselves unto him (I Sam. 22: 2).

Yea, they are *greedy* dogs, which can never have enough (Isa. 56: 11).

The following renderings of *nephesh* will at once be seen to be antagonistic to the doctrine of natural immortality:

But if any man hate his neighbor, and lie in wait for him, and rise up against him, and smite him *mortally* that he die (Deut. 19: 11).

Ye shall not make any cuttings in your flesh for *the dead* (Lev. 19: 28).

There shall none be defiled for *the dead* among his people (Lev. 21: 1).

Many more citations might be made which bear similar testimony, but it will be evident from the above that the Bible use of the word *nephesh* is, primarily, to denote *the whole organism*, whether of animals or of man; and, secondarily, the *characteristics* of that organism, the chief of which are *life* and *mind*. In no case is any evidence afforded of the natural possession of immortality by every human being that has been born. As will be seen later, immortality is a grand and glorious prospect, which can only be realized by the fulfilment of divinely ordained conditions.

PSUCHE

Psuche is the New Testament equivalent for *nephesh*, and it is used in a similar manner. It denotes, primarily, *the whole organism*, and, secondarily, the *attributes* of that organism. *Psuche* occurs 105 times, and is rendered as follows:

Soul	58	Mind	3	Heart	1	Heartily ...	1
Life, lives..	40	You	1	Us	1		

The following are instances of the primary use of *psuche*:

And fear came upon every *soul* (Acts 2: 43).

And we were in all in the ship two hundred threescore and sixteen *souls* (Acts 27: 37).

The first man Adam was made a living *soul* (I Cor. 15: 45).

Let him know, that he which converteth a sinner from the error of his way shall save a *soul* from death, and shall hide a multitude of sins (James 5: 20).

While the ark was a-preparing, wherein few, that is eight *souls* were saved by water (I Peter 3: 20).

Instances of the secondary use of *psuche* are found in the following passages:

They are dead which sought the young child's *life* (Matt. 2: 20).

For whosoever will save his *life* shall lose it: and whosoever will lose his life for My sake shall find it (Matt. 16: 25).

Men that have hazarded their *lives* for the name of our Lord Jesus Christ (Acts 15: 26).

That ye stand fast in one spirit, with one *mind* striving together for the faith of the gospel (Philip. 1: 27).

Lest ye be wearied and faint in your *minds* (Heb. 12: 3).

And whatsoever ye do, do it *heartily*, as to the Lord, and not unto men (Col. 3: 23).

Not with eyeservice as men-pleasers; but as the servants of Christ, doing the will of God from the *heart* (Ephes. 6: 6).

Instead of speaking of the soul as immortal and capable of conscious existence after the death of the body, the New Testament teaches that the soul is in danger of being killed. The passage which is sometimes advanced to prove the soul's immortality, "Fear not them which kill the body, but are not able to kill the *soul*; but rather fear him which is able to destroy both *soul* and body in hell (*Gehenna*)" (Matt. 10: 28), proves the very opposite. It is here implied that, though men may put to death their fellows, God is able to restore the soul or life; but He is able to destroy the life beyond any hope of restoration. If it can be destroyed it is not immortal. Neither the Hebrew nor the Greek words translated "soul" give any evidence in favor of man's immortal nature.

BIBLE USE OF THE WORD "SPIRIT"

It is sometimes said that although the soul may not be immortal the spirit is. If, however, the Bible use of the word

“spirit” be examined, it will be found that, as in the case of “soul,” there is no evidence in favor of the doctrine of an immortal, conscious survival after the body is dead, but that there is evidence as to man’s mortality.

RUACH

In the Old Testament the words translated “spirit” are *ruach* and *neshamah*. The latter occurs twice. “To whom hast thou uttered words? and whose *spirit* came from thee?” (Job. 26: 4). “The *spirit* of man is the candle of the Lord” (Prov. 20: 27). In all other cases “spirit” is a translation of *ruach*, which occurs 400 times and is rendered as follows:

Spirit	240	Blast	.....	4	In the cool.	1	Windy	....	1		
Wind	.....	95	Smelled	....	1	Tempest	...	1	Whirlwind..	1	
Breath	....	28	Quarters	..	1	Understand-		Smelleth	..	1	
Mind	.....	6	Anger	.....	1	ing	.....	1	Accept	....	1
Side	.....	6	Courage	...	1	Spiritual	...	1	Toucheth	..	1
Smell	.....	5	Vain	.....	1	Air	.....	1	Smellest	....	1

It is nowhere affirmed by Moses in his writings that the spirit is a conscious part of a man which, after the body has died, continues to live and enjoy happiness or endure torment. Among the early occurrences of *ruach* are the following:

And they heard the voice of the Lord God walking in the garden in the *cool* of the day (Gen. 3: 8).

Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the *breath* of life (Gen. 6: 17).

And God made a *wind* to pass over the earth (Gen. 8: 1).

The evident meaning here is “air” or “breath” which sustains the animate creation. This is the primary meaning of *ruach*. Other instances of its use are to be found in the later books:

I would hasten my escape from the *windy* storm and tempest (Psalm 55: 8).

The north *wind* driveth away rain (Prov. 25: 23).

His scales are his pride, shut up together as with a close seal.

One is so near to another, that no *air* can come between them (Job 41: 15, 16).

Behold I will send a *blast* upon him, and he shall hear a rumor, and shall return to his own land (II Kings 19: 7).

A shadow from the heat, when the *blast* of the terrible ones is as a storm against the wall (Isaiah 25: 4).

And I looked, and, behold, a *whirlwind* came out of the north (Ezek. 1: 4).

Thou takest away their *breath*, they die, and return to their dust (Psalm 104:29).

Ruach has several other uses in Scripture. It sometimes denotes a "power" or "influence," and sometimes a condition of mind; but in neither case does it lend any support to the doctrine of natural immortality:

And it came to pass, that, when the *spirit* rested upon them, they prophesied (Numb. 11: 25).

For the Lord hath poured upon you the *spirit* of deep sleep (Isa. 29: 10).

Pride goeth before destruction and an haughty *spirit* before a fall (Prov. 16: 18).

Then their *anger* was abated towards him, when he had said that (Judg. 8: 3).

These passages do not teach the conscious existence of an immortal spirit after the death of the body. Other references are made to spirit which directly oppose such teaching:

And when he saw the wagons which Joseph had sent to carry him, the *spirit* of Jacob their father revived (Gen. 45: 27).

"Revived" means "lived again." If the reference here is to an immortal spirit within him, it is a strange statement to make about it. If, however, it refers to Jacob's spirit or mind all is clear.

An Egyptian was brought to David; because he was faint and weary, food and water were given to him. "And when he had eaten, his *spirit* came again to him" (I Sam. 30: 12). It is singular that a spirit which cannot exist a few days without

food and water should be able to exist far better when death has taken place. But no such spirit is here intended. It is a similar case to Jacob's; courage, strength, and vigor revived.

Neither *nephesh* nor *ruach* gives the slightest support to the doctrine of the conscious, immortal existence of the soul or spirit after death. Dr. McCullough has said:

There is no word in the Hebrew language that signifies either soul or spirit in the technical sense in which we use the term as signifying something distinct from the body.

PNEUMA

In the New Testament "spirit" is the translation of *pneuma* and *phantasma*. The latter word only occurs twice: "And when the disciples saw Him walking on the sea, they were troubled, saying, It is a *spirit*" (Matt. 14: 26); "But when they saw Him walking upon the sea, they supposed it had been a *spirit* and cried out" (Mark 6: 49). The meaning here is a "phantom," or an "apparition."

Pneuma occurs 385 times and is thus rendered:

Spirit	289	Life	 1	Spiritually	 1
Ghost (preceded		Spiritual	 1	Wind	 1
by Holy)	 90				
Ghost (not pre-					
ceded by Holy)	2				

Pneuma is used to denote a *being*, an *influence*, a *state of mind*, and the *air*. The following instances illustrate its use to denote a being:

God is a *Spirit* (John 4: 24).

Are they not all ministering *spirits*? (Heb. 1: 14).

The following examples illustrate its use to denote an *influence*:

Behold My Servant, whom I have chosen, My Beloved in whom My soul is well pleased: I will put My *spirit* upon Him, and He shall

show judgment to the Gentiles (Matt. 12: 18, quoted from Isa. 42: 1, and proving that *ruach* and *pneuma* refer to the same thing or things).

But if ye be led of the *Spirit*, ye are not under the law (Gal. 5: 18).

The following are instances where it indicates a *state of mind*:

Blessed are the poor in *spirit*: for their's is the kingdom of heaven (Matt. 5: 3).

I had no rest in my *spirit* because I found not Titus my brother (II Cor. 2: 13).

Whose adorning . . . let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet *spirit*, which is in the sight of God of great price (I Peter 3: 3, 4).

In the following instances it indicates the *air* or *breath of life*, which is mentioned in Gen. 2: 7 as forming with the dust-formed body the living soul:

For as the body without the *spirit* (Margin, *breath*) is dead, so faith without works is dead also (James 2: 26).

He bowed His head, and gave up the *ghost* (John 19: 30).

The last passage is rendered by Wakefield and others, "He expired," that is, He gave up the *breath*.

Unclean spirits are spoken of in many places, and it is thought that they are personalities of an opposite character to the angels of good, the ministering spirits of Heb. 1: 14. This subject will be considered in detail in a later chapter; but it is necessary to state here that even if such were true it would not prove the immortality of man's spirit, since these are supposed to be wicked spirits which take possession of man for a time, being able to depart and return at will. What is said of them must not be applied to man.

BIBLE TEACHING CONCERNING THE STATE OF THE DEAD

If popular teaching concerning the nature of man is out of harmony with the teaching of the Bible, it is not likely that

there will be harmony between the two respecting the present state of the dead. If the soul is immortal, if the spirit is immortal, if either or both continue to live when the body has died, there must needs be somewhere for them to dwell. Hence the necessity for modern theology having its heaven for the just to go to immediately at death, to delight in the fulness of joy in God's presence; of hell for the wicked to be eternally tormented in as a punishment for their sins; or of Hades, an intermediate waiting-place where both just and unjust dwell after death until all appear before the judgment-seat to receive their eternal reward or punishment. If, on the other hand, death is really death, and not a continuance of life, the necessity for these places, as they are generally understood, is done away. The dead are dead, and not alive. This must necessarily be the teaching of the Scriptures, seeing that they declare that man is by nature mortal, and that no part consciously survives the death of the body.

The Bible teaches that the dead are in *the grave*, and that they are entirely *unconscious*. The following passages will serve to show that such is the case:

Hear my prayer, O Lord, and give ear unto my cry; hold not Thy peace at my tears; for I am a stranger with Thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I *go hence, and be no more* (Psalm 39: 12, 13).

In death there is no remembrance of Thee; in the grave who shall give Thee thanks? (Psalm 6: 5).

What profit is there in my blood when I go down to the pit? Shall the dust praise Thee? shall it declare Thy truth? (Psalm 30: 9).

The dead praise not the Lord, neither any that go down into silence (Psalm 105: 17).

Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day *his thoughts perish* (Psalm 146: 3, 4).

For the living know that they shall die; but the dead *know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy,

is now perished; neither have they any more a portion forever in anything that is done under the sun (Eccles. 9: 5, 6).

There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest (Eccles. 9: 10).

For now should I have lain still and been quiet, I should have slept; then had I been at rest with kings and counsellors of the earth, which built desolate places for themselves There the wicked cease from troubling; and there the weary be at rest (Job 3: 13, 14, 17).

For the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day (Isa. 38: 18, 19).

Many other testimonies might be adduced, but these will serve to show the Bible teaching concerning the condition of the dead. They are plain statements which in no way can possibly be reconciled with belief in the immortality of the soul.

Contrast the above with Dr. Watts's hymn in which he declares that when his voice is lost in death praise shall employ his nobler powers. If to die is to be "better off," if death is "the portal of a life elysian," if "this mortality is but the shadow of death, not its reality, the birth-pangs of a larger and fuller life," then one would think that Hezekiah ought to have been glad to know that soon he would be in the enjoyment of the highest bliss, the fulness of joy and pleasure in God's presence forevermore. But Hezekiah knew the awful nature of death; he knew it to be a stern reality, not merely a shadow; he understood it in all its naked horror; and he prayed to be delivered therefrom a little longer. And today, even those who profess to believe that the day of their death is, as Cicero said, the happiest day in their experience, try to postpone it as long as possible. A medical man is called in as soon as any signs are apparent that death is stalking near, and he is requested to do battle with the grim foe. Death is an

event which none but the insane can welcome. The separation from those who are loved and dear, the bitter pains which usually attend, the prospect of the cold, dark tomb, and the thought of approaching dissolution, are justly cause for shrinking from the terrible ordeal. Nature can shed no ray of light upon this darkness. She can hold out no prospect radiant with joyous hope. But in God's grace a glorious revelation has been made which from every faithful heart can dispel the gloom, and light the other end of death's dark vale with everlasting light. Jesus Christ has risen from the dead and become the First-fruits of them that slept. In His resurrection a pledge is given that those who trust in God through Him shall also be raised. This, and this alone, can fill the heart of every saint with joy and peace, and take away the bitterness of death.

CHAPTER IV. A CONSIDERATION OF SOME PAS- SAGES THOUGHT TO TEACH NATURAL IMMORTALITY

And it came to pass, as her soul was in departing (for she died), that she called his name Ben-oni; but his father called him Benjamin. And Rachel died and was buried in the way to Ephrath, which is Bethlehem (Gen. 35: 18, 19).

Here it is thought is certain proof of the soul's departure from the body at death. Such is indeed the case; it is plainly stated in the early part of the quotation. But it is also thought that the departing of the soul is to the enjoyment of everlasting glory; this, however, is *not* stated in the passage. Instances have already been given of the use of "soul" for "life." Is not the present one where "life" is intended? Read it so and see. It is perfectly intelligible: "And it came to pass as her *life* was in departing (for she died)." The phrase in parenthesis is proof that life is intended here—*she died*. If the general opinion concerning it were true, she did not die. What seemed to be death would then be but transition. J. J. Ashley in *The World and the Life Beyond*, has said:

Death is another life; we bow our heads
On going out, we think, and enter straight
Another golden chamber of the King's,
Larger than this and lovelier.

The quotation from Genesis does not agree with the sentiment expressed in these lines. Nothing is said about Rachael departing to glory. "She died, and was buried in the way to

Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave.”

And he stretched himself upon the child three times, and cried unto the Lord and said, O Lord my God, I pray Thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived (I Kings 17: 21, 22).

In examining these passages it must be remembered that as the Scriptures do not contradict themselves they cannot teach anything opposite to their general tenor. Consequently, since the general teaching has been expressed in the previous chapter, these passages must be in harmony therewith. The substitution of *life* for *soul* in this case shows it to be in harmony with the rest of Scripture. The union of the breath of life with the dust-formed body produced a living soul, or living creature. In vs. 17 it says: “And it came to pass after these things that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no *breath* left in him.” This is how his death is spoken of—the *departure of his breath*. By the return of his breath, which was essential to his life, he revived, or lived again.

Thou shalt guide me with Thy counsel and afterward receive me to glory (Psalm 73: 24).

This passage is adduced by Dr. Watts in his *World to Come* as proof that immediately at death the just are received into glory. In Psalm 17 the writer expresses his hope in terms which indicate his belief in resurrection. It matters not whether the same Psalmist wrote both psalms or not; the faith of God's ancient worthies was the same. In Psalm 17, the portion of the wicked is contrasted with that of the righteous. The wicked seem to prosper, being filled with all this world's goods; but they have their portion in this life only. The righteous are often poor and oppressed now,

but they can rejoice as did the Psalmist: "As for me, I will behold Thy face in righteousness; I shall be satisfied, *when I awake*, with Thy likeness." This is plain proof that the hope of resurrection was part of the ancient faith. This also shows that the reception into glory takes place at the return of Jesus Christ to raise the faithful dead and make them partakers of His glory. As the apostle Paul said in writing to the Colossians: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3: 3, 4).

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no pre-eminence over a beast; for all is vanity. All go unto one place; all are of the dust and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? (Ecces. 3: 19-21).

Though in Scripture the primary meaning of "soul" and "spirit" are distinct, they are often spoken of by some who believe in natural immortality as one and the same. So this passage is often supposed to teach the separation of the spirit from the body; the spirit being immortal and departing, in the case of the righteous, to the enjoyment of eternal bliss; the body returning to the dust from whence it was created. A careful examination of this passage will show that it will not admit of this application. The spirit is no more than the breath of life which is common to man and beast. "As the one dieth, so dieth the other. Yea, they have all one breath." Solomon was acquainted with the Egyptian philosophy previously referred to concerning the immortality and transmigration of souls. He had married a daughter of the Egyptian king. He does not, in this passage, give support to their doctrine by declaring that the spirit of man goes upward, while the spirit of the beast goes downward, as the

Authorized Version might at first sight appear to indicate. He distinctly states, on the contrary, that "all go unto one place." Concerning the spirit he does not make two statements, but asks two questions—two questions which enquire who knows whether the spirit of man goes upward and the spirit of the beast downward; from which it may be inferred that they do not. The Septuagint Version is as follows: "As is the death of the one, so is the death of the other; and there is one breath to all; and what has man more than the brute? nothing; for all is vanity. All go unto one place; all were formed of the dust and all will return to dust. And who has seen the spirit of the sons of man, whether it goes upward? and the spirit of the beast, whether it goes downward to the earth?" The Revised Version supports this rendering: "Who knows the spirit of man, whether it goes upward? and the spirit of the beast, whether it goes downward to the earth?" Solomon does not support, but challenges, the false doctrine. It is not true that at death the spirits of some men are exalted to become gods, and the spirits of others driven to animate the groveling beasts. The truth which Solomon enunciates is that as the beast yields up its breath and dies and becomes unconscious, so does the man yield up the breath and dies and becomes unconscious. "All are of the dust, and all turn to dust again."

Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it (Eccles. 12: 7).

This does not refer to an immortal, conscious spirit, which in the hour of death departs from the body to the immediate presence of God. To understand the passage fully it will be necessary to first see what is comprehended in the early part of the statement: "Then shall the dust return to the earth as it was." Gen. 2: 7 says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils

the breath of life; and man became a living soul." The whole man was formed of the dust of the ground. He was perfect in organization, but lacked life. So God breathed into his nostrils the *breath of life*. That was the *spirit* which came from God, and which is common to all the animal creation. As the animal dies, gives up the spirit, or breath, and returns to dust, so does the man die (the whole man, not a part only), and the breath which animated him, as it animated the beasts, returns to God, who gave it. It does not return in a conscious, personal form; it returns to that store of spirit, or breath, which is in the possession and power of God, and whence men and animals are continually supplied and kept in being.

Now, that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him (Luke 20: 37, 38).

This is supposed to teach that Abraham, Isaac, and Jacob, and consequently all God's faithful ones, are now alive. It does not, however, as such would be opposed to the express teaching of the Scriptures that the dead need to be raised. Long ago, this discord between the doctrine of the immortality of the soul and the hope of resurrection was seen and declared. William Tyndale said: "In putting departed souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and the apostles prove the resurrection. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?" Tyndale saw plainly that it would be folly to re-unite a soul, which had been in the enjoyment of its reward for many years, to a body which before was only a burden and a hindrance to the soul's full powers. Even if the body is to be glorified, what necessity is there for a body at all, if the soul can enjoy the perfection of bliss with-

out it for hundreds, and, in some cases, thousands of years? The immortality of the soul and the entrance of the righteous into their reward immediately at death cannot agree with the revealed doctrine of the resurrection of the dead. There are no dead at all if it be true as an epitaph has it, that "this mortality is but the shadow of death, not its reality: the birth-pangs of a larger and fuller life." God knoweth the end from the beginning. In His purposes these worthies, though they have died, shall live again in a better and more glorious condition. Therefore they live unto Him. He is their God and will manifest Himself as such in their resurrection to life for evermore.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord (for we walk by faith, not by sight); we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord (II Cor. 5: 1-8).

It is thought that this passage proves that at death the soul, the real man, leaves the body to be present with the Lord. But the passage does not speak of Paul's hope as being disembodiment. He did not wish to be unclothed, as he would be in death, but clothed upon with his new nature which is from heaven. He was in his earthly nature, and because of its weakness, its sinful tendency, its mortality, he groaned to be delivered, and to be clothed upon with his enduring nature. Writing to the Colossians he said: "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life,

shall appear, then shall ye also appear with Him in glory" (Colos. 3: 3, 4). When Christ returns from the heavens, He will endow His saints with immortality, that mortality may be swallowed up of life. Writing earlier to the Corinthians, when referring to Christ's return, Paul said: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15: 51-54). The Lord Jesus is in heaven, and is made after the power of an endless life. He is coming to earth again to change the corruptible bodies of His saints that they may be like unto His glorious body. While in this natural, mortal condition, the living saints are absent from their Lord. When unclothed in death they are also absent from Him. When they are raised and glorified, when they are clothed upon with their house from heaven, when Christ, who is their life, shall appear, they will be present with Him. This last was the glorious condition for which Paul hoped, as expressed in this quotation.

For to me to live is Christ, and to die is gain. . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you (Philip. 1: 21, 22, 24).

Paul's hope as expressed in the previous quotation is expressed here also. No exposition of this passage will do which is not in harmony with the general teaching of the Scriptures. Therefore the doctrine of glorification immediately at death cannot obtain any support from this citation. How may it be harmonized with the truth concerning the death-state? Paul

was a zealous worker for Christ. He was assured of his acceptance at Christ's return, as witnessed by his confident anticipation expressed to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing" (II Tim. 4: 7, 8). While he lived he was a source of comfort and counsel to those who were of like precious faith. It was needful that he should abide with them. But for his own sake, his manifold tribulations and afflictions would be over if he fell asleep, and he would await in peace the day of his Lord's appearing. This was his supreme desire, to be with Christ, for then he would receive the crown of life and endless glory. In death the passage of events cannot be measured, for the dead know not anything. Therefore the first thing that would affect the apostle's consciousness after his decease would be his Lord's return, when he would be ushered into His presence and made partaker of His glory.

And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise (Luke 23: 42, 43).

It is supposed that both Jesus and the penitent thief were in paradise that day, the same day on which the crucifixion took place. This cannot be. Jesus was in *hades*, or as the Authorized Version has it, "hell," between His death and resurrection. Peter said: "Neither was He left in *hades*, nor did his flesh see corruption" (Acts 2: 31, Revised Version). The general conception of paradise is that it is in heaven, and not in hell (*hades*). It cannot be, then, that the general opinion of Christ's answer is correct. There are two suggestions which do no violence to the text, and are in harmony with the context.

The first is that the position of the comma makes a distinct change in the sense of the passage. It must be remembered that the punctuation of the English Bible is not the gospel-writers' and is not necessarily correct. If the comma is placed after "to-day" the passage will read: "Verily I say unto thee to-day, Thou shalt be with Me in paradise," which would be equivalent to saying: "I tell thee now, thou shalt be with Me then." We do not suppose that Christ's answer would refer to anything but what the thief asked about. It is most probable that he had heard Jesus preaching of the kingdom, but like others disbelieved Him, and when crucified felt in the same disposition toward Him. But so powerful were the supernatural manifestations that attended the crucifixion that he was constrained to believe as did others, "Truly this was the Son of God." Believing, he besought the Savior: "Lord, remember me when Thou comest into Thy kingdom." That kingdom is not yet established. Christ has not yet come from the heavens, clothed in all His regal splendor and majesty. Consequently the paradise to be associated with that kingdom is not yet existent. One day ere long it will be, and then will the promise contained in Christ's answer be realized.

The second suggestion is that "to-day" is used for "that day." "Verily I say unto thee, in that day thou shalt be with Me in paradise." Such a usage of "to-day" or "this day" is found in other parts of the Scripture. "Hear, O Israel: Thou art to pass over Jordan this day to go in to possess nations greater and mightier than thyself" (Deut. 9: 1). These words were uttered by Moses some time before the entrance into Canaan. The Septuagint rendering of this passage has *semeron*, the same word as in Luke 23: 43. So in Ex. 12, 14: "And this day shall be unto you for a memorial." "This day" refers to the day of the passover, the fourteenth day of the month, although the instructions concerning it were given at least five days before, possibly more. So Jesus answered:

“To-day,” the day you ask Me about, the day of My kingdom, “thou shalt be with Me in paradise.”

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit (Acts 7: 59).

When the spirit or breath of life is given to an individual it may be termed his so long as he possesses it. Without it he cannot live. When Stephen died he knew that his life was hid with Christ in God,” and that when Christ should appear he also should appear with Him in glory. Confidently, then, he resigned all into the care of Jesus; he prayed that the spirit whereby he lived might be kept to again animate him at the time appointed for the bestowal of immortality upon the faithful. In the same confidence the Lord Jesus Himself, when He expired upon the cross, committed His spirit into the Father’s keeping: “Father, into Thy hands I commend My spirit” (Luke 23: 46).

For as the body without the spirit (Margin, breath) is dead, so faith without works is dead also (James 2: 26).

True, the body without the spirit is dead. Adam was formed a perfect man, so far as organization was concerned; but without the spirit or *breath of life* he was dead. With that added, he lived; when that was taken away, he died and returned to dust.

But ye are come . . . to the spirits of just men made perfect (Heb. 12: 22, 23).

Sinai was a scene of terror, and its law was one of rigorous exactions. The dispensation of which Christ is the Head is one of love and liberty and excelling glory. Among the things connected with it are the spirits of just men made perfect. The question arises: When are they made perfect? Some of the just men are mentioned in the previous chapter—men whose faith commended them to God, and the writer says they “all died in faith, not having received the promises, but having

seen them afar off." Later in the same chapter he says: "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11: 23, 39, 40). These just men will be perfected at Christ's glorious return. They will be made like Him. Then all those who are connected with Him and have been faithful to that association shall attain to the same perfection.

Knowing that shortly I must put off this tabernacle (II Peter 1: 14).

This is a figurative way of speaking of death. From the Scriptures it has been shown that the body is not a mere tabernacle for the real man to dwell in awhile. Consequently this figurative way in which Peter refers to his approaching death must not be taken literally to oppose the plain Scriptural testimony.

By which also He went and preached unto the spirits in prison (I Peter 3: 19).

This is often taken to support the doctrine of the conscious survival of men's spirits after death, and their continued existence in *hades*. The passage, however, says nothing about *hades*. It gives no indication as to the locality of the preaching. This must be ascertained from other parts of the Bible. No warrant is given elsewhere for the belief that the gospel is preached to those who have ceased to live. What is the prison? Who are the spirits in prison? A marginal reference is made to Isa. 42: 7, and to Isa. 61: 1: "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." This is figurative of the work of Christ, bringing light to them that sit in darkness. It cannot literally refer to those who were in dungeons in Palestine. It refers to those who were prisoners of death. Christ is the Light, to deliver them out of

darkness. No other means can avail to deliver them from death, except Christ. So in Isa. 61: 1: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." This is how Christ preached by the Spirit to those who were in prison, who were sitting in darkness with no hope of deliverance from death. He revealed Himself as the Way, the Truth, and the Life, but they believed Him not. By the Spirit of the Lord He preached His gospel; and it was by that same Spirit that He was raised from the dead and quickened. Those to whom He preached were like those to whom Noah preached. Noah had a message of salvation, but none would hear. Christ had a message of salvation, and very few would hear. The spirits preached to are not disembodied spirits, for the Bible takes no account of such.

The appearance of Moses and Elijah on the Mount of Transfiguration is held as proof of the present existence of the conscious spirits of the dead. But such does not necessarily follow from the account of the Transfiguration. It is a question which will never be settled to the satisfaction of all whether this account is of a vision only, or whether Moses and Elijah were actually there in person. If it were the latter it must be in harmony with God's Word. Concerning Elijah, we have no record of his death; it would be quite easy for him to be there personally. But we read that Moses died and was buried by God. If it were God's will he could have been temporarily raised to life as Lazarus was. Who shall say God nay? It cannot be that Moses was raised to die no more, or Jesus would not have been the First-fruits of them that slept. Either Moses and Elijah appeared in vision; or if in person, Moses must have been temporarily raised to life.

The parable of the Rich Man and Lazarus is taken to prove the departure of the soul at death either to heaven or to hell. In reply to this it is only needful to say that it must not contradict the plain teaching of the whole Word. Parables must not be taken to support a doctrine which an abundance of literal teaching opposes. The story is founded on a belief which has crept into the theology of the Jews through their association with the outside nations—Babylonians, Greeks, and Egyptians. Jesus used it to teach them a lesson, but His use no more sanctions the theology of it than His reference to casting out demons by Beelzebub sanctioned the belief that such was possible. Again, the parable, considered literally, would be productive of many inconsistencies with the popular doctrine as to the nature and the dwelling-place of souls. As this parable will be referred to again in the next chapter it may be left till then for further consideration.

CHAPTER V. HELL

I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of hades—Rev. 1: 17, 18, R. V.

It has already been stated that the doctrine of the Atonement has been seriously affected by the addition to the Adamic sentence of something which is not contained in the divine record. It has been supposed that man was consigned not to death, but to unending life in torment in hell. It is the object of this chapter to expose the fallacy of this doctrine, and to set forth the Scriptural doctrine as to the locality and nature of hell.

Many are the sermons that have been preached to urge the sinner to repentance by presenting to him an awful picture of the doom which is supposed to await him, if unrepentant, in hell. Its horrors have been painted in the most terrible colors, and the duration of its tortures has been set forth by the most striking figures.

An evangelical tract tells of a young man who went into a gospel tent in Dundee and said that he had no fear of hell, and was told to go home and put his hand in the fire for a quarter of an hour and after that he would have a wholesome dread of hell-fire. It then describes the agony which is supposed to seize upon a sinner when he thinks of an eternity to be so spent:

Oh, can it be that I must spend eternity in hell,
In misery unutterable among the damned to dwell;
No rest, no peace, no light, no love, but never-ending grief,
And this forever—no redress, no prospect of relief?

Mr. Spurgeon has been one of the foremost modern preachers of this dreadful doctrine. In many of his sermons awful descriptions are given of the supposed agonies of those in hell. Thus he says :

Suffice it for me to close up by saying that the hell of hells will be to thee, poor sinner, the thought that it is to be forever. Thou wilt look up to the throne of God, and on it will be written "Forever!" When the damned jingle the burning irons of their torments, they shall say "Forever!" When they howl, echo cries "Forever!"

"Forever" is written on their racks,
"Forever" on their chains;
"Forever" burneth in the fire,
"Forever" ever reigns.

Dr. Watts devotes more than eighty pages of his *World to Come* to a description of the punishments of hell. One would almost suppose from the minuteness of the description that he gives that he had been privileged to behold the sufferings of the wicked there :

O dreadful state of an immortal creature which must forever be its own tormentor, and shall know no relief through all the ages of its immortality! . . . there is and must be an eternal heart-ache, for there are no broken hearts in hell in any sense whatever. There the eyes are weeping and the hands wringing, and the tongue almost dried with long wailings and outcries, and the teeth gnashing with madness of thought. . . . It must be intense and constant misery to feel eternal hunger with no bread to relieve it, keen desire of dainties with no luxurious dishes to please their humorous taste; eternal thirst without one drop of wine or water to allay or cool it; eternal fatigue and weariness without the power to sleep; and eternal lust of pleasure without any hope of gratification. . . . Evil angels, wicked and unclean spirits, with all their furious dispositions and active powers, will increase the misery of the damned. . . . O could we turn aside the veil of the invisible world and hold the bottomless pit open before you, what bitter groans of ghosts would you hear, not only oppressed and agonizing under the wrath of a righteous God, but also under the insults of cruel devils! As there is joy among the angels of heaven when a sinner repents, or when a soul arrives safely

at those blessed mansions, so when a rebellious and obstinate criminal is sent down to hell, you will hear the triumph of those malicious spirits over him, with the voice of insulting pride and hellish joy. . . . O that the present survey of these horrors of soul, these complicated distresses and miseries from within and without us, and from the fire of the wrath of God, and the mutual insults, railing, and injuries of men and devils, might lie with its due weight upon our spirits now, while we are in the land of hope.

These quotations show what a terrible conception of the sinner's doom Dr. Watts had; but some things are here stated which are the doctor's own surmises, and not facts divinely revealed. It is true the Bible speaks of the joy among the angels in heaven over one sinner that repenteth, but it nowhere speaks of joy among devils over a sinner lost. If the most powerful motive to holiness is fear, it is strange that the Bible is silent on this matter.

The doctor has formulated a catechism for children, in which the following question and answer occur:

Q. What must become of you if you are wicked?

A. If I am wicked I shall be sent down to everlasting fire in hell, among wicked and miserable creatures.

Dr. Watts could see the impossibility of a nature which cannot endure a few moments' burning now being able to endure the unending burning of this dreadful hell hereafter. He therefore indulges in one of the wildest flights of human fancy when he says that God will perhaps

frame such bodies for them to dwell in as shall be a hateful burden and an incessant plague to them throughout all the ages of their duration.

Such a view of God's anger and malice is altogether more than it is possible for reasonable beings to believe; yet the doctor says further that

a serious meditation of hell, in all its exquisite pain and sorrow, will enhance our value of the salvation of Christ, and will exalt our

esteem and honor of the love of God, who has delivered us from eternal death.

Impossible ! Impossible ! that such a view of the great God can teach us that there is one spark of love in Him, much less teach us that *He is love*. The purgatory of Roman superstition would be better than the hell of Dr. Watts' belief, for purgatory has a ray of hope for those who are supposed to enter its fires ; after being thoroughly purged from their sins they are said to be admitted to eternal bliss ; though the Romish doctrine of purgatory has no more foundation in Holy Writ than the popular opinion concerning hell.

Writers on the horrors of hell have taxed their ingenuity to find language strong enough to express the awfulness of the torments which the wicked are supposed to endure there. Particularly have there been many attempts to make the eternity of their duration in some way intelligible to the human mind. One sample, taken from a little work entitled *Persuasives to Early Piety*, will suffice :

There the fire never shall be quenched. Could a lost soul drop but one tear once in ten thousand years, and do this till a sea as vast as all the seas on earth together were filled with tears, all its sufferings in that long, long period would be but the beginning of eternal misery. All those millions of years of wretchedness would bring the unhappy soul no nearer to an end of its torments than one poor fleeting hour.

Milton, in *Paradise Lost*, undertook to narrate how man fell from the good estate of his creation and brought woe into this world. He holds that Satan is a fallen archangel who was cast out of heaven because he headed a rebellion and raised war there, and was consigned to hell forever, together with those who followed in his rebellion ; that being thus lost he deceived man and has involved all sinners in the same doom as himself and his rebel angels. Milton thus describes the hell to which Satan was cast :

At once, as far as angel's ken, he views
 The dismal situation waste and wild;
 A dungeon horrible on all sides round
 As one great furnace flamed, *yet from those flames*
No light, but rather darkness visible
 Served only to discover sights of woe,
 Regions of sorrow, doleful shades, where peace
 And rest can never dwell, hope never comes
 That comes to all; but torture without end
 Still urges, and a fiery deluge, fed
 With ever-burning sulphur unconsumed.
 Such place eternal justice had prepared
 For those rebellious, here their prison ordained
 In utter darkness, and their prison ordained
 As far removed from God and light of heaven
 As from the center thrice to the utmost pole.

About seventy lines further on he says:

Seest thou yon dreary plain, forlorn and wild;
 The seat of desolation, void of light,
 Save what the glimmering of those livid flames
 Casts pale and dreadful?

It will be seen what a contradiction this is to the former statement, an evidence of the human origin of the idea. The above are from the first book of the *Paradise Lost*. In the second book the poet says:

Beyond this flood a frozen continent
 Lies dark and wild, beat with perpetual storms
 Of whirlwind and dire hail, which on firm land
 Thaws not, but gathers heaps and ruin seems
 Of ancient pile; all else deep snow and ice.

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Thither, by harpy-footed furies haled
 At certain revolutions all the damned
 Are brought; and feel by turns the bitter change
 Of fierce extremes, extremes by change more fierce;
 From beds of raging fire to starve in ice
 Their soft ethereal warmth and there to pine

Immovable, infixed, and frozen round,
Periods of time; thence hurried back to fire.

For all these statements as to the nature of hell and the eternity of its torments, the writers believed that the Scripture gave its warrant. The doctrine has therefore been preached in all its dreadful horror to move the ungodly to repentance by appealing to their fear; but such awful teaching has no foundation in the Word of God. A "thus saith the Lord" cannot be found for the monstrous assertions that have been made concerning hell; but it is a very easy thing to find a "thus saith Socrates" or a "thus saith Plato" or a "thus saith Virgil." The last quotation from *Paradise Lost* follows a description of the various rivers and channels of hell, which description is a substantial reproduction of a story contained in Plato's *Phaedo*. When Socrates had almost ended his discourse on the soul's immortality, which has already been referred to, he said to those with whom he was discoursing: "I'll tell you a pretty story that's worth your hearing." He then described what was generally believed by the ancients concerning hell, which consisted of various parts named Tartarus, the Decan, the river Archeron, the Acherusian lake, the river Phlegethon, the lake of Styx, and the river Cocytus. The dead were supposed to be led by demons through these various parts and undergo a kind of purgatory. At the end of the narrative Socrates added a confession which is of itself sufficient to take away all the value of his story. He said:

No man of sense can pretend to assure you that all these things are just as I have said; but all thinking men will be positive that the state of the soul and the place of its abode after death is absolutely such as I have represented it to be, or at least very near it, provided that the soul be immortal.

What an uncertain sound from the greatest of the Greek philosophers! What a sorry finish to his discourse!—all this

is absolutely true, or if not absolutely, very near it, on condition that the soul be immortal! What a foundation for the doctrine which has been so fiercely proclaimed, especially in the Middle Ages! What an origin for that which has been considered the most powerful motive to holiness! It is no wonder that those who, with the increased light of the present day, and with hearts filled with human sympathy, have investigated the matter with a view to seeing whether it is God's declaration or not, have come to the conclusion that the doctrine is a gigantic fraud which has been foisted upon credulous and simple minds. Many are the leaders of the present religious thought who have discarded the dreadful teaching; and some have even dared to publicly utter their voices and to write against it.

As will be shown afterwards, God's character has been greatly maligned by those who attribute to Him such a dreadful purpose of exquisitely tormenting poor sinning beings; and it cannot be doubted that herein is one of the most potent causes of infidelity that has ever been in operation. Men have been told that this is the intention of the Creator of mankind, and with honest indignation they have refused to believe in such a malicious being. Instead of finding out that such is not the Creator's revelation of Himself, they have refused to have anything further to do with the matter, and have drifted onto the seas of agnosticism and atheism.

The late Dean Farrar expressed his abhorrence of the doctrine in the following manner:

I declare and call God to witness, that if the popular doctrine of hell were true, I should be ready to resign all hope, not only of a shortened, but of any immortality, if thereby I could save, not millions, but one single human soul from what fear and superstition and ignorance and inveterate hate and slavish letter worship have dreamed and thought of hell. . . . I would here and now, kneeling on my knees, ask Him that I might die as the beasts that perish, and forever cease to be, rather than that my worst enemy should endure

the hell described by Tertullian, or Jonathan Edwards, or Mr. Moody, or Mr. Spurgeon, for one single year. Unless my whole nature were changed, I can imagine no immortality which would not be abhorrent to me if it were accompanied with the knowledge that millions of poor suffering wretches—some of whom on earth I had known and loved—were writhing in agony without end or hope.

Would that all who occupy the pulpits of the churches could see the same light; then would there be a more abundant cause for seeing the greatness of God's love, than, as Dr. Watts says, by meditating on hell's horrors and being grateful for deliverance therefrom. How much more glorious to know that God, whose chief attribute is love, has not destined that those who do not His will shall writhe in the inexpressible tortures of hell, of which Milton again says:

Where pain of unextinguishable fire
Must exercise us without hope or end.

If such torture were the sinner's doom, there would be some reason in what Milton gives as Adam's soliloquy after his fall and sentence. Bitterly lamenting, he is supposed to say:

As my will
Concurred not to my being, it were but right
And equal to reduce me to my dust,
Desirous to resign and render back
All I received, unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast Thou added
The sense of endless woes? Inexplicable
Thy justice seems.

Well might Adam reason thus if such were his lot. But it is not. The sinner is not doomed to suffer with the intensity of superhuman being this unutterable anguish of body and mind without end or hope. Is it conceivable that He whom John describes as Love can intend to thus torture the creatures He has formed? Surely He has designed some more

merciful punishment for sin. Human minds do not, and cannot, invent such exquisite torment for law-breakers. The murderer is usually put to death in a way which will make his sufferings of as short duration as possible. Even the horrible cruelties which the true Christians of the middle ages were called upon to endure when branded as heretics by the corrupt Roman church, cannot compare with the supposed torments of hell. Is it possible that God, who is perfection in all respects, whose loving-kindness and mercy and compassion are so great, can inflict upon His creatures more awful agonies than man would wish to? Emphatically no! Away with such a thought, and listen to the Psalmist's declaration: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will He keep His anger forever" (Psalm 103: 8, 9). Yet it is a fact that some declare that God will personally visit hell to see that these tortures are properly carried out, and that the righteous will find cause for rejoicing because the sinners shall be so punished; and Mr. F. L. Patten, of Princeton, New Jersey, has gone so far as to say in Herzog's *Dictionary of Theology*, that he denies "that the end of God's government is the promotion of happiness."

Nor is it just that so short a life of sin should be visited with unending punishment. Why should not deprivation of blessing, and a return to original dust, be sufficient penalty? Yet Dr. Watts has said again: "One single sin which thou wilt not part with, will create unsufferable misery." O foolish thought! How opposed to the divine character which, instead of being thus unjust, is both just and merciful!

If such an awful doctrine were true and the sinners were delivered over to Satan, the chief sinner, to be tormented by him eternally, we should have the incongruity of God having created a being whom He has made immortal and therefore cannot destroy, and whose sole occupation is to endeavor to

frustrate all Jehovah's purposes. For if the devil is forever to torment the damned he must be immortal. We cannot conceive of God, who doeth all things well, having caused such a state of things to exist.

It is recorded that at some future time there shall be no more curse. All curses shall then have passed away. If the supposed hell existed it would certainly be a curse. Therefore it would have ultimately to pass away, as surely as God has spoken. Consequently, the unending life of the damned in its torments, blaspheming forever their Creator, is but a myth, a vain and awful speculation.

BIBLE TEACHING CONCERNING HELL

Since man is not by nature immortal, it cannot be that at death the sinner enters upon an eternity of misery in hell. What then is hell? The Bible frequently speaks of hell, but never of the hell of popular fancy. There are four words so translated in the Scriptures—the Hebrew *sheol* in the Old Testament, and the Greek *hades*, *gehenna*, and *tartarus* in the New Testament.

Tartarus only occurs once: "For if God spared not the angels that sinned, but cast them down to *hell*, and delivered them unto chains of darkness, to be reserved unto judgment" (II Peter 2: 4). The significance of *tartarus* is "dense darkness." It therefore cannot be the place of fire and brimstone which hell is supposed to be, whose flames are said by Milton both to be void of light, and to cast a light pale and dreadful. All that we know by experience concerning flames is that they are associated with light.

SHEOL

Sheol occurs 65 times in the Old Testament, and is rendered "hell" 31 times, "grave" 31 times, and "pit" 3 times.

The following quotations will show its use: In the Revised Version the original word *sheol* is left untranslated; it signifies "the grave" where all the dead go.

Let the wicked be ashamed, and let them be silent in *the grave* (Psalm 31: 17).

Oh that Thou wouldest hide me in *the grave*, that Thou wouldest keep me secret until Thy wrath be past (Job 14: 13).

Like sheep they are laid in *the grave*; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in *the grave* from their dwelling (Psalm 49: 14).

Thy pomp is brought down to *the grave* (Isa. 14: 11).

For *the grave* cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth (Isa. 38: 18).

They shall go down to the bars of *the pit* when our rest together is in the dust (Job 17: 16).

In the passages where "hell" is given as a translation of *sheol*, "the grave" might be substituted without destroying the sense; in many cases it would even improve it:

In the day when he went down to *the grave* I caused a mourning: . . . I made the nations to shake at the sound of his fall, when I cast him down to hell (*sheol*, the grave) with them that descend into *the pit* (Ezek. 31: 15, 16).

They shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to *hell* (*sheol*, the grave) with their weapons of war; and they have laid their swords under their heads (Ezek. 32: 27).

The wicked shall be turned into *hell* (*sheol*, the grave) and all the nations that forget God (Psalm 9: 17).

Sheol cannot possibly be the hell of popular belief, for what is recorded concerning it will not harmonize with what is generally understood of hell.

1. *It is not a place of disembodied spirits, for it is on record that material things have gone to sheol:*

For I will go down into *the grave* unto my son mourning (Gen. 37: 35).

Then shall ye bring down my gray hairs with sorrow to *the grave* (Gen. 42: 38).

And the earth opened her mouth, and swallowed them up, and their houses and all the men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into *the pit* and the earth closed upon them (Numb. 16: 32, 33).

Let not his hoar head go down to *the grave* in peace . . . But his hoar head bring thou down to *the grave* with blood (I Kings 2: 6, 9).

Like sheep they are laid in *the grave*; death shall feed on them; and the upright shall have dominion over them in the morning, and their beauty shall consume in *the grave* from their dwelling (Psalm 49: 14)—a strange way, indeed, of expressing the everlasting torment of undying souls in a hell after the Miltonic pattern!

They shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads (Ezek. 32: 27).

This last quotation would be a strange way to describe the condition of a soul in a fiery hell. It is perfectly intelligible when it is borne in mind that most savage nations have had, and some still have, a custom of burying their dead with their swords and weapons of war, believing that they would be of service in a future world as in the present. Most peoples have had hope of a future of some kind, and some whose chief pastime has been hunting have had their hounds buried with them that they might be at hand in the chase which they thought would be continued after death.

2. *Sheol is not a place where the wicked are forever in agony and blaspheming the God who created them; for it is described as a land of forgetfulness and unconsciousness:*

In death there is no remembrance of Thee; in the grave who shall give Thee thanks? (Psalm 6: 5).

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest (Eccles. 9: 10).

For the grave cannot praise Thee, death cannot celebrate Thee:

they that go down into the pit cannot hope for Thy truth (Isa. 38: 18).

3. *Sheol* is not a place where the wicked alone go; for it is on record that righteous ones have looked forward to it as their resting-place:

Jacob, one of the fathers of the faithful, one of God's most worthy servants, said, when he imagined his son Joseph was dead, "I will go down into the grave unto my son mourning" (Gen. 37: 35).

Job said, "O that Thou wouldest hide me in the grave, that Thou wouldest keep me in secret, until Thy wrath be past, that Thou wouldest appoint me a set time and remember me" (Job 14: 13).

It is prophetically said concerning Christ, "Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption" (Psalm 16: 10).

In speaking of *sheol* as "the grave" it must be borne in mind that it is so used in a general sense. Other words are used to indicate a particular grave. *Sheol* denotes the general receptacle of the dead—the grave, whether it be on land or in water. Jonah could speak of his experience as being in *sheol*, because it seemed to him that it would be his grave. He did not know of the deliverance that was in store for him: "I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and Thou heardest my voice" (Jonah 2: 2).

HADES

Hades is the Greek equivalent of the Hebrew *sheol*. Therefore what is true of the one is likewise true of the other. Psalm 16: 10 is quoted by Peter in his Pentecostal address, where *sheol* is rendered by *hades*: "Thou wilt not leave My soul in hell."

Hades occurs 11 times, and is translated "hell" 10 times, and "grave" once. Since *sheol* represents the grave in the general sense of the term, *hades* does as well. In every in-

stance but one this translation, "the grave," will harmonize with the context; the only exception being in the parable of the Rich Man and Lazarus, which, however, must not contradict the plain testimony of the Word, and which is capable of explanation apart from the ordinary hell-fire theory; but more concerning this later on. The following facts about *hades* must be carefully noted:

1. *It is not a place where only sinners go.* It is said of Jesus that He was not left in *hades*. He must have been there for some time, being afterwards delivered therefrom. Peter said that David made the above-quoted prophecy in reference to the resurrection of Christ, that his soul (R. V., *He*) was not left in hell (*hades*, the grave), neither did His flesh see corruption. It would be strange if the hell of Milton's fancy were here intended; but it is quite intelligible when it is seen that Christ's burial in the tomb of Joseph of Arimathea, and His resurrection therefrom, are here referred to.

2. *It is not a place of disembodied spirits.* Of Capernaum Christ said: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell" (Matt. 11: 23). Capernaum has been literally buried in the dust; its site is a subject of dispute. But Capernaum is not in the hell which is popularly believed in.

3. *It is not a place of eternal torment.* If it were a place of torment at all, it would not be a place of eternal torment. It is recorded that every curse shall pass away; and in the prophetic book of Revelation it is written: "And the sea gave up the dead which were in it, and death and hell (*hades*, the grave) delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire" (Rev. 20: 13, 14).

Other testimony to the fact that *hades* is only of tem-

porary power is found in the early part of the same book, where Jesus says: "I am He that liveth and was dead; and, behold, I am alive for evermore; Amen; and have the keys of hell and of death" (Rev. 1: 18). And Jesus said to Peter: "Thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it" (Matt. 16: 18). In both these last citations reference is made to the power of Christ to deliver those of His church who may have died and been buried, from the bondage of the grave; there is no reference to a deliverance from eternal torture.

The parable of the Rich Man and Lazarus is often thought to be proof that Jesus believed in the torments of the ungodly in hell; but a little consideration will suffice to show that this is not the case. In the first place, it is a parable. Some will deny that, but almost everyone will admit it. A parable must not be taken when it stands alone, to subvert the unanimous testimony of the entire Word. The plain teaching of the Scriptures is that *sheol* and *hades* represent the grave. This one parabolic utterance must not be held to negative an abundance of plain testimonies as to the nature of hell. Further, if this parable did represent the tortures of the wicked in hell, it states some things which could not possibly be harmonized with the popular belief on the matter. The righteous and the wicked are supposed to be in sight of each other, and the pains of those in the fire are supposed to be capable of being allayed by water. It cannot be a literal description of the woes that await the ungodly. Jesus refers to a belief which had become incorporated with the Jewish tradition, but which had its origin with the surrounding nations; and by such reference He teaches the lesson that if Moses and the prophets are unable to convict a sinner of the evil of his ways, neither would one be able who rose from the dead. It was the lesson that the Savior wished to impress,

not the details of the parable. As already stated, His reference to their false theory no more signified His belief of it in this instance than His reference on another occasion to casting out demons by Beelzebub indicated that He considered such a thing possible.

GEHENNA

Gehenna occurs 12 times, and is always translated "hell." It is the texts where *Gehenna* occurs that are supposed to most favor the popular conception of hell. A careful examination of these passages will disprove this idea. *Gehenna* is associated with fire, but not with unending fire destined to torture the wicked.

Gehenna signifies, according to Parkhurst, the valley of Hinnom, and is so named after a person who was once the possessor of it. It was near Jerusalem, and was the place where the barbarous practice of burning children to Moloch was carried on. Of Ahaz it is recorded that "he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel" (II Chron. 28: 3). When Josiah made a reformation among the people, he defiled this valley on account of the wickedness that had been practiced there, and made it the receptacle for the refuse of the city of Jerusalem. "And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch" (II Kings 23: 10). In the days of Christ's preaching, the valley was still in its defiled condition, and it was the extremity of degradation to be condemned to burial in *Gehenna*. The corrupting carcasses produced devouring worms, and fires were continually kept up for the purpose of destroying them, in order to prevent any pestilential outbreak.

It is this *Gehenna* to which Jesus refers in His preaching, and Parkhurst says: "A *Gehenna* of fire, Matt. 5: 22, does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burned alive in the valley of Hinnom." And again he says: "Our Lord seems to allude to the worms which continually preyed on the dead carcasses that were cast out into the valley of Hinnom, and to the perpetual fire kept there to destroy them."

Jesus either used the term literally or symbolically. If He used it literally, it cannot refer to the hell where the wicked are supposed to suffer unending agonies, where unceasing fires shall perpetually agonize them; for the fires of *Gehenna* have long since ceased to be. If He used it symbolically, it cannot be a figure of the popularly understood hell. There is nothing in its nature but the presence of fire which can form any parallel. *Gehenna's* fires have long since ceased; hell's fires are supposed to be eternal. *Gehenna's* fires destroyed everything that was put into them; hell's fires are supposed to preserve their victims in endless being. *Gehenna* was a place of death; hell is supposed to be a place of eternal life.

The immortality of the wicked in hell is supposed to be taught by Mark 9: 43, 44, but it is not so: "It is better for thee to enter into life maimed, than having two hands to go into hell (*Gehenna*), into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." If this proves the eternal existence of anything it is of the worm and of the fire; and the eternity of the agent of destruction does not necessarily prove the eternity of the objects of destruction. From other parts of the Word it may be clearly seen that the fate of the wicked is utter destruction, not preservation in misery. See Mal. 4: 1: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be

stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." So also Psalm 37: 20: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." And Psalm 145: 20: "The Lord preserveth all them that love Him; but all the wicked will he destroy." Many other passages testify to the same truth, that instead of the wicked being perpetuated in unutterable agony, they shall be completely cut off or destroyed.

The unquenchable fire does not denote unceasing fire. It is said that Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire" (Jude, vs. 7). That fire has ceased, but its effects are eternal. That fire was not extinguished till it had done its work. So the Lord says in Jer. 17: 27: "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." That fire was kindled, but it has gone out. It did not cease until its work was done; there was then no further need for it, and it died away. Similar language is elsewhere used, and the deduction to be drawn is that any fire which is kindled by God to execute vengeance upon the rebellious, cannot be stayed by any inferior power, shall never be quenched, but shall accomplish its work without let or hindrance, and then, its necessity being over, it shall cease.

It is probable that *Gehenna* will be literally the scene of the future punishment of the wicked, in the great day of judgment. It is probable also that fire will be used as an agent in their destruction, as Sodom of old was destroyed by fire. In any case, that does not involve the unending burning of the wicked in *Gehenna*, but their complete annihilation. *Gehenna* of old, even if not the actual locality of future retribution, is, without any demur, its most fitting symbol.

The Bible teaching concerning hell, it will be seen from the above, is simple, intelligible, and rational. How much more in harmony with the character of God than those vain conceptions which ignorance and superstition have formed. What a comfort it is to know that the dense mists which have so long enshadowed the simple and glorious truth are now being gradually lifted, that soon they shall forever be dispelled, and in unsullied splendor God's revelation shall beam forth. God has not purposed to torture for inconceivable ages the beings He has created, but intends, in merciful justice, to forever cut off the wicked from the portion of the redeemed.

CHAPTER VI. SATAN

And the God of peace shall bruise Satan under your feet shortly—Romans 16: 20.

As the Bible does not countenance the popular view concerning hell, it is not to be expected that it will support the popular conception of Satan, since hell is supposed to be his kingdom. The two words, "hell" and "Satan," have together exercised a great influence of fear over the minds of people in past ages. Let us briefly state what is the general opinion respecting Satan.

He is supposed to be a supernatural, personal being, and has been variously styled, his most usual descriptions being "Satan" and "the devil." As described by Milton in *Paradise Lost*, he is supposed to have been one of the highest order of heavenly beings, an archangel, who was jealous of the exaltation of the Son over all angels, the Son being the supposed Second Person of a Triune God. In his jealousy he drew away the third part of the angelic hosts,

And with ambitious aim
Against the throne and monarchy of God
Raised impious war in heaven, and battle proud,
With vain attempt. Him the Almighty Power
Hurled headlong flaming from the ethereal sky
With hideous ruin and combustion down
To bottomless perdition, there to dwell
In adamant chains and penal fire
Who durst defy the Omnipotent to arms.

The details of the supposed war are given in the later parts of *Paradise Lost*; how for three days, with all the

artillery that angelic power could invent, Satan and his hosts fought with Michael and his hosts, and seemed equally matched, until the Son Himself headed the fight and drove the rebels out of heaven to the dreadful place of which Milton's descriptions have already been quoted. Here Satan and his crew resolved that it was

Better to reign in hell than serve in heaven,

and for revenge he planned the frustration of God's purpose in the creation of the earth and the human family, found his way through chaos to Eden, from within the serpent effected the Adamic transgression, and returned to hell to exult over his successes. It is further supposed that the rebel angels are his messengers, who are ever engaged in opposing God's plans and seeking to drag all mankind down to hell to share with them its torments.

It is sad to think that many who have come to see the unscripturalness of the dogma of human immortality should still cling to the personality of Satan and his messengers, and believe them to be ever engaged in opposing God's plans and seeking to frustrate all His designs. The Scripture does not teach such a doctrine, which, if true, would involve the great inconsistency, already mentioned, of God having created an immortal being who must ever run counter to His highest resolves; who, being immortal, cannot be destroyed; and who, judging from the supremacy of evil to the present time, would seem to have far the greater power.

The testimonies thought to teach Satan's rebellion and downfall have no relation whatever to such things. Other testimonies are directly opposed to such a doctrine. Whoever the fallen angels of which Peter speaks may have been, and whatever may have been their sin (concerning which there is no explicit revelation in the Scriptures), certain it is that they are not now abroad deceiving and seducing man-

kind to sin and damnation; for Peter testifies concerning them that they are cast down to *tartarus*, delivered unto chains of darkness and reserved unto judgment. Jude speaks also of some (not giving any clue as to who they are) in this manner: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness, unto the judgment of the great day." This lends no countenance to the popular view, for, whoever these may be, they are now held in chains of darkness, and are therefore not wandering up and down the earth as man's deceivers.

The scene depicted in Rev. 12: 7-9, has no reference to Milton's conception of Satan's history:

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

This is among the visions which John saw of things to come to pass *after*, not before, John saw them. Consequently this cannot refer to the war which Milton describes as having taken place before the creation of man. The Revelation is of things "which must shortly come to pass" (1: 1), and things "which must be hereafter" (4: 1). This particular vision is associated with others whose fulfilment can be historically traced between John's day and this. The vision is symbolic. It is not literal history, but symbolic prophecy. It does not therefore refer to actual war in heaven between Michael and his angels and the devil and his angels, but represents some historical matters since John's day under that symbolism.

Nor does the fall of Lucifer, which Isaiah speaks of, refer to what Milton applies it to. The whole 14th chapter of

Isaiah's prophecy refers to the downfall of a Babylonian monarch, not to Satan's rebellion and expulsion from heaven. "Thou shalt take up this proverb against the king of Babylon. . . . How art thou fallen from heaven, O Lucifer, son of the morning" (vss. 4, 14). Surely it would be a forced exposition which would apply this to Satan, and so wrest it from its evident application to the downfall of a proud Babylonian king from the exalted or heavenly position he occupied.

Neither is it fair to make the gratuitous addition to what Moses records concerning the fall of Adam, that instead of it being the serpent that tempted Eve it was Satan in the serpent. As before stated, the record says nothing to that effect, and the later references to the event add nothing of that character; then why should we now seek to improve upon the Mosaic or apostolic version of man's fall by adding to the simple and intelligible account something which requires great credulity in order to its reception? If such were true it would be manifestly unfair to condemn and punish the serpent for Satan's sin, and not a word be said about Satan being punished. Similarly, if men and women are "the victims of a higher angelic race of transgressors," it is not just for them to be doomed to eternal torture in hell with their seducers.

Other poets besides Milton have sung of Satan, or the devil. Many have had similar conceptions of him to Milton's; some have been entirely opposed. Shelley, in "Peter Bell the Third," is nearer the truth when he says:

The devil, I safely can aver,
Has neither hoof, nor tail, nor sting;
Nor is he, as some sages swear,
A spirit neither here nor there—
In nothing, yet in everything.
He is—what we are; for sometimes
The devil is a gentleman;
At others a bard bartering rhymes

For sack; a statesman spinning crimes,
A swindler living as he can.

The popular conception of Satan, like that of hell, has had its origin in the mythology of the ancient heathen nations. It has not been derived from the Word of God, nor does it find any support therein. Parkhurst says:

It is not, however, improbable that the Christians borrowed their goat-like pictures of the devil, with a tail, horns, and cloven feet, from the heathenish representations of Pan the Terrible.

BIBLE TEACHING CONCERNING SATAN

The word "Satan" means "adversary." It is so rendered in the following passages:

And the angel of the Lord stood in the way for an adversary against him (Numb. 22: 22).

What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? (II Sam. 19: 22).

And God stirred him up another adversary, Rezon the son of Eliadah (I Kings 11: 23).

Let mine adversaries be clothed with shame (Psalm 109: 29).

The Hebrew is transferred to the Greek, and has the same meaning in the following passages, where it is left untranslated in the English Version:

He rebuked Peter, saying, Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men (Mark 8: 33).

Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us (I Thess. 2: 18).

Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme (I Tim. 1: 20).

To deliver such an one unto Satan for the destruction of the flesh (I Cor. 5: 5).

Clearly "Satan" is here used to represent an adversary, but not the being who is supposed to be a fallen archangel, the greatest adversary and seducer of mankind. It was scarcely

reasonable to deliver men to him, to learn *not* to blaspheme. Peter could not be that individual. Satan is supposed to see rather to the destruction of the soul than of the flesh. "Satan" is used in Scripture to denote an adversary, an opposing influence, whether personal or not, and it frequently denotes that great enemy to godliness, *sin* in its various manifestations.

Though the use of the name "Satan" seems at times to denote personality, it does not of necessity do so. Personification of abstract principles is very common in Scripture. Wisdom is spoken of as a woman standing and calling unto the children of men, and offering them great rewards if they will embrace her. So sin, the opposite principle, may legitimately be personified, without thereby necessitating actual personality. If sin is the dominant principle in anyone's character, that one may justly be designated a Satan, or an adversary.

The other appellation of Satan, "the devil," is from the Greek *diabolos*, and signifies *a false accuser*, or *a slanderer*. This is a kindred meaning to "adversary," for an adversary will frequently act as a false accuser or a slanderer. The word *diabolos* is so rendered in the following passages:

For men shall be . . . false accusers (II Tim. 3: 2, 3).

The aged women, likewise, that they be in behavior as becometh holiness, not false accusers (Titus 2: 3).

Even so must their wives be grave, not slanderers (I Tim. 3: 11).

In these places *diabolos* cannot refer to the arch-enemy of men, the devil of popular conception, nor can it in John 6: 70:

Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

That *the devil* is Scripturally used to denote *sin* will be manifest from the following consideration. In the epistle to the Hebrews Christ's mission is thus spoken of:

Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage (Heb. 2: 14).

It seems strange that by death the arch-fiend who is supposed to seduce mankind should be destroyed, if such is intended by the writer. If that were the case, no doubt there would be other testimony to the same effect in reference to the death of Christ. But there is none. Let us see whether it is possible that anything else is intended. What is that which has the power of death? Clearly an answer to that question will decide who or what is intended by "the devil," for here he is so spoken of. The 5th chapter of the letter to the Romans gives abundant evidence on this point:

By one man *sin* entered into the world, and *death by sin*. . . . through the offense of one many be dead . . . by one man's offense death reigned by one . . . by the offense of one judgment came upon all men to condemnation . . . by one man's disobedience many were made sinners . . . *sin hath reigned unto death* (Rom. 5: 12, 15, 17, 18, 19, 21).

Similar evidence is given by the following testimonies:

The wages of *sin* is death (Rom. 6: 23).

The sting of death is *sin* (I Cor. 15: 56).

Sin, when it is finished, bringeth forth death (James 1: 15).

These quotations prove that death is the result of sin; therefore sin is the power that leads to death, and is consequently the devil which Jesus was manifested to destroy, according to Heb. 2: 14. Confirmatory testimony to the nature of Christ's work is borne by the following passages:

What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin (R. V., as an offering for sin), condemned *sin* in the flesh (Rom. 8: 3).

Behold, the Lamb of God, which taketh away the *sin* of the world (John 1: 29).

Who gave Himself for our *sins*, that He might deliver us from this present evil world (Gal. 1: 4).

When He had by Himself purged our *sins* (Heb. 1: 3).

Christ was once offered to bear the *sins* of many (Heb. 9: 28).

And ye know that He was manifested to take away our *sins*. . . . For this purpose the Son of God was manifested, that He might destroy the works of the devil (I John 3: 5, 8).

It is intelligible that by death Jesus might destroy that which had the power of death, and deliver all death's prisoners from the house of their bondage. By dying as a holy sacrifice He was able to rise again from death and lead death captive. Having put away sin by the sacrifice of Himself, He has become possessed of death's keys, and in due time will cause death itself to die. Sin in its various forms is the devil, the false accuser of God in opposing His plans, the Satan or adversary of all righteousness.

When a personality is intended it must not be sought for in the fallen archangel of whom Milton sang, and who is supposed to have become the arch-fiend and man's arch-enemy; but in some person or power belonging to this earth in whom or in which sin reigns as a false accuser, or slanderer, or adversary. A few illustrations will show that such an exposition harmonizes with all Scripture and does no injustice to the particular text.

"Resist the devil and he will flee from you" (James 4: 7). This is explained by another citation: "Ye have not yet resisted unto blood, striving against sin" (Heb. 12: 4). Paul makes no mention of continual conflict between God and the devil as a fallen archangel, but says that the dual principle which he found at work was the divine power of holiness, the law of the mind, and the carnal power of sin, the law of the flesh, and in his letter to the Romans deals at length with the conflict:

I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members (Rom. 7: 18-23).

The devil that they were to resist was the tendency to sin, which Paul styles "the law of the flesh."

"Have not I chosen you twelve, and one of you is a devil?" (John 6: 70). Judas was evidently intended by this reference. Judas was a man in whom sin reigned, and it manifested itself in the betrayal of his Master for the sake of gain. His evil disposition, sin, was the cause of his misdeeds; and this will explain another statement concerning him: "The devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him" (John 13: 2); and also this: "And after the sop Satan (an evil spirit of revenge) entered into him" (John 13: 27). It is very probable, too, that Judas desired to involve Peter in his evil doings and punishment that would follow, and that such is referred to when Jesus said to Peter: "Satan hath desired to have you, that he may sift you as wheat" (Luke 22: 31).

"Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (I Tim. 1: 20). Satan here is something adverse to Hymenaeus and Alexander, which would have the effect of reforming them. Tribulation often has that effect. As the Psalmist says: "Before I was afflicted I went astray; but now have I kept Thy word" (Psalm, 109: 67). It is not to be supposed that Paul had delivered these backsliders over to the popularly understood Satan, or it would be a queer school

to send them to in order to learn *not* to blaspheme. We should rather expect an opposite result from his teaching.

The same exposition will fit the following quotation: "To deliver such an one unto Satan for the destruction of the flesh" (I Cor. 5: 5).

"Why hath Satan filled thine heart to lie unto the Holy Spirit? . . . Why hast thou conceived this thing in thine heart?" (Acts 5: 3, 4). The second part shows what is the meaning of the first. Sin was the root of the matter, an evil disposition.

"Get thee behind Me, Satan" (Matt. 8: 33), were words addressed to Peter because he expressed himself in terms which were adverse to God's plan.

"The devil shall cast some of you into prison" (Rev. 2: 10). This does not refer to the Satan of Milton's fancy, but to the persecuting Roman power which was adverse to God and those that were His, and subjected the early Christians to various kinds of suffering and often to death.

"Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5: 8). This does not refer to the devil as popularly believed in, but to those agents of persecution who sought to exterminate the Christians.

It is and will continue to be an open question whether the temptation of Jesus recorded in the early part of the gospel narrative was subjective or objective—whether or not there was a personal tempter. Both views have been held, and it is unwise to bolster up a doctrine by doubtful evidence; and even if the tempter were personal it certainly was not the foul fiend of popular belief, but some powerful human tempter.

"And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years" (Rev. 20: 2). This refers to the binding of sin during the

millennial reign of Christ. It cannot support the popular view, for it testifies that the devil is that old serpent, whereas the popular doctrine maintains that the devil was not the serpent, but was in the serpent. Sin shall be bound, but not destroyed, during Christ's blessed and glorious reign on earth. It shall be utterly destroyed at the end of that millennial reign, and so shall death.

"And the God of peace shall bruise Satan under your feet shortly" (Rom. 16: 20). This refers also to the destruction of sin, however manifested. So does Christ's statement: "I beheld Satan as lightning fall from heaven" (Luke 10: 18), which is prophetic of the ultimate destruction of sin and its removal from the high or exalted or heavenly places where it now holds sway. Most human institutions are branded with iniquity, and Christ refers to their ultimate destruction.

"I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast My name, and has not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain amongst you, where Satan dwelleth" (Rev. 2: 13). This refers to the presence in the ecclesia at Pergamos of some adverse influence, as is evident from the reference to some holding the faith pure; but it cannot mean that the Satan of popular belief dwelt there.

If any other testimonies be advanced to support the popular doctrine concerning Satan or the devil, they may be harmonized in a similar manner with the rest of God's Word, which nowhere lends countenance to the awful conception which men have, in their vanity, darkness, and superstition, formed about the influence which is the adversary of God and righteousness.

BIBLE TEACHING CONCERNING DEMONS

If the Bible does not countenance the idea of the arch-

fiend, or outcast archangel, who is supposed to have become the greatest enemy and tempter of mankind, it is not likely it will support the doctrine that a multitude of inferior spirits are at his bidding, abroad in the earth to seduce men and frustrate God's purposes. Demons, unclean or evil spirits, mentioned in various parts of the New Testament, are not fallen angels. Fallen angels, as we have already seen, are reserved in everlasting chains of darkness unto judgment. Christ's use of language which was current concerning *hades* in the parable of the Rich Man and Lazarus did not commit Him to the belief of that doctrine which the Jews had imbibed from surrounding nations. Neither does His use of familiar language on the subject of demoniacal possession commit Him to the theory which the Jews had received from the surrounding nations with regard to demons or wicked spirits. The Zoroastrians of Persia held the doctrine which many Jews in Christ's day believed, and it is very probable that the Jews got their ideas from the Zoroastrians and from the Greeks, who held almost identical views, that there exists a dual government of the world, a good and a bad, each with a head and subordinates. Since the Bible does not reveal the awful supernatural being which popular fancy has conceived Satan to be, it cannot consistently reveal what have been considered as his subordinates.

What are the demons or unclean spirits referred to? They are diseases, chiefly mental, which were attributed to the influence of these wicked spirits, but which are nothing more than derangements of the normal natural condition. Lunacy, deafness, dumbness, blindness, and epilepsy were all attributed to the power of these evil spirits; but there are few today who would attribute them to such a cause. It reminds one of the old-fashioned notion that evil spirits took possession of the churches when the congregations were away and needed bells to be rung for a certain time before the congregation

returned in order to dispossess the churches of them. Such myths deserve to be buried with the age which produced them, and should not receive the slightest credence from thoughtful minds.

It is thought that our Lord lends indisputable support to the doctrine in the parable recorded in Matt. 12: 43-45, where He says:

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

In these three verses Jesus refers to the belief that unclean or evil spirits (fallen angels) dwelt in the deserts and at times took hold of human beings, or possessed them. It was supposed that when they were driven from their human habitation by any means they returned to the deserts. If they found that the human dwelling was better and returned, several would come with them. So the last state of that man would be worse than the first. Christ uses this belief to teach that if an unclean or unholy spirit of wickedness is driven from a man by any means (reference being particularly had to the then-present preaching of righteousness), and its place is not taken by the spirit of holiness or uprightness, opportunity is given for the wickedness to return and more firmly take hold of its victim. If evil habits once indulged in are broken off and afterwards recommenced, it is almost sure to be in a worse form. The number seven has no more significance than to add emphasis.

Such is the general application; but there was a particular application as well: "Even so shall it be unto this wicked generation." Israel's sin waxed worse and worse. They re-

pented not at the preaching of Jesus. At last they crucified the Son of God, and God's wrath was poured upon them more severely than ever in the end of their national existence, when they were given over to the Romans, and many of them to slavery or death.

The Bible doctrine of Satanism is that Satan and the devil are terms used to denote sin in its various manifestations, whether it be an abstract principle or incarnated in individuals or organizations; and that maladies, mental or physical, are sometimes spoken of in language which, whilst expressing the traditional belief of those to whom it was addressed, did not commit those who used it to sanctioning the doctrine any more than one who today used the words "lunatic" and "bewitched" would thereby be committed to the ancient superstitions which are associated with these words.

CHAPTER VII. THEORIES OF THE ATONEMENT

For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement—Rom. 5: 10, 11.

Views of the Atonement have been held which are not only out of harmony with Scriptural testimony, but also opposed to reason. A few of the false theories will be considered and their fallacy pointed out before we proceed to point out the true Bible doctrine.

A ransom from death has been provided by the Lord Jesus Christ; and it has been contended by some that the price of the ransom was paid by Christ to Satan in satisfaction of certain claims which that being was supposed to have upon man owing to sin. This theory is overturned when it is remembered that the curse pronounced upon Adam was *death*, and that the Scriptures reveal to us neither the supposed Satan, nor the hell of torment over which he is supposed to preside, and wherein man is said to suffer the penalty of sin if he dies unrepentant.

There is a theory which says that "God Himself must suffer in one exceptional sacrifice if sinners are to be saved, and the stability of the divine government within itself, and over other minds, is to be preserved." This is a statement of the case by Mr. Edward White, in his *Life in Christ*. He

continues: "Here alone we find the revealed reason of the Atonement by the death of Christ, considered as an expiation or ground for pardoning sinners. It is not a blow falling on an innocent creature outside the Godhead. It is a blow falling from the sinful creature on the Godhead itself." This theory is *not* scripturally revealed. Nowhere does the Scripture say that God Himself must suffer—and that, too, at the hand of His creature. Nowhere does it state, as Hooker has said, that "man hath sinned, and God hath suffered." The Scripture tells us that Christ Jesus, the son of God, died to redeem sinners; which is a very different thing from saying that "the whole Godhead, which is righteousness and love, sacrifices itself in the agonies of a human death that man, though a sinner, may live forever." The weakness of this theory, which has no Scriptural warrant, will be more apparent when the true Bible testimony is set forth concerning the Atonement.

Nor is it true that the object of the Atonement was to pacify the wrath of an angry God, whose anger had been roused by man's disobedience and could not be averted till full compensation had been paid for that sin. It is supposed that the first man, being a sinner, no human being could redeem the race; therefore that the Second Person of the Trinity took upon Himself human form and gave His life a ransom for mankind; that this, the sacrifice of One equal with God Himself was alone able to appease God's wrath. This view has found abundant expression in both prose and verse. Milton, in *Paradise Lost*, gives a supposed conversation between God, the Son, and the angelic hosts on the subject of man's redemption. The Creator thus speaks:

Man disobeying

Disloyal breaks his fealty, and sins

Against the high supremacy of heaven,

Affecting Godhead, and so losing all,

To expiate his treason hath nought left;
But to destruction sacred and devote
He, with his whole posterity must die;
Die he or justice must; unless for him
Some other able, and as willing pay
The rigid satisfaction, death for death.

The Son, moved to pity and compassion, thus offers Himself as man's Redeemer and details the redemptive work and its results:

Behold Me then; Me for him; life for life
I offer; on Me let Thine anger fall;
Account Me man; I for his sake will leave
Thy bosom, and this glory next to Thee
Freely put off and for him lastly die
Well pleased; on Me let death wreak all his rage.
Under his gloomy power I shall not long
Lie vanquished; Thou hast given Me to possess
Life in Myself forever; by Thee I live,
Though now to death I yield, and am his due,
All that of Me can die; yet that debt paid,
Thou wilt not leave Me in the loathsome grave
His prey, nor suffer My unspotted soul
Forever with corruption there to dwell;
But I shall rise victorious, and subdue
My vanquisher, spoiled of his vaunted spoil;
Death his death's wound shall then receive and stoop
Inglorious, of his mortal sting disarmed.
I through the ample air, in triumph high
Shall lead hell captive, maugre hell and show
The powers of darkness bound. Thou at the sight
Pleased, out of heaven shalt look down and smile;
While, by Thee raised, I ruin all My foes.
Death last, and with his carcass glut the grave;
Then with the multitude of My redeemed
Shall enter heaven; long absent, and return,
Father, to see Thy face wherein no cloud
Of anger shall remain, but peace assured
And reconciliation; wrath shall be no more
Thenceforth, but in Thy presence joy entire.

The angelic hosts adore the Son for His gracious offer to redeem man and sing His praises thus:

He to appease Thy wrath and end the strife
Of mercy and justice in Thy face discerned,
Regardless of the bliss wherein He sat
Second to Thee, offered Himself to die
For man's offence.

Milton also puts into the mouth of Michael the archangel the following declaration concerning the work of the Son:

So only can high justice rest appaid.

In his "Ode on the Nativity," Milton gave expression to the same sentiments thus:

This is the month and this the happy morn
Whereon the Son of heaven's eternal King,
Of wedded maid and virgin mother born,
Our great redemption from above did bring.
For so the holy sages once did sing,
That He our deadly forfeit should release
And with His Father work us a perpetual peace.

That glorious form, that light unsufferable,
And that far-beaming blaze of majesty
Wherewith He wont at heaven's high council table
To sit the midst of Trinal Unity,
He laid aside; and here with us to be
Forsook the courts of everlasting day
And chose with us a darksome house of mortal clay.

The Second Article of Religion of the Established Church of England expresses the same theory:

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed virgin, of her substance; so that two whole and perfect Natures, that is to say the Godhead and the Manhood were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead and buried

to reconcile His Father to us, and to be a sacrifice not only for original guilt but also for actual sins of men.

Concerning the original guilt, or birth sin, it is further said in Article 9:

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk); but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world it deserveth God's wrath and damnation.

Dr. Watts, in a "First Catechism," has formulated the following question and answer:

Q. Do you know who Jesus Christ was?

A. He is God's own Son who came down from heaven to save us from our sins and God's anger.

The following will show how the theory has permeated the hymnology of professing Christians:

Behold a God descends and dies
 To save my soul from gaping hell!
 How the black gulf where Satan lies
 Yawned to receive me when I fell!
 How justice frowned and vengeance stood,
 To drive me down to endless pain!
 But the great Son proposed His blood
 And heavenly wrath grew mild again.—*Watts*.

Blessed be the Lamb, my dearest Lord,
 Who bought me with His blood,
 And quenched His Father's flaming sword
 In His own vital blood.—*Watts*.

'Tis finished—heaven is reconciled
 And all the powers of darkness spoiled.
 Peace, love, and happiness again
 Return and dwell with sinful men.—*Stennett*.

Come let us lift our joyful eyes
Up to the courts above,
And smile to see our Father there
Upon a throne of love.

Once 'twas a seat of dreadful wrath
And shot devouring flame;
Our God appeared "Consuming fire,"
And vengeance was His name.

Rich were the drops of Jesus' blood
That calmed His frowning face
That sprinkled o'er the burning throne
And turned the wrath to grace.—*Watts.*

Such a view of God in relation to man's fall as is expressed in the above quotations is dishonoring in the extreme. We cannot so regard the God whom we have been accustomed to look upon as a God of love and mercy and compassion. Truly in Him do not reside those malicious and vengeful characteristics which some would attribute to Him. Imagine if possible any of the Scripture writers penning a declaration to the effect that the rich drops of Jesus' blood calmed the Father's frowning face! Imagine the loving apostle John declaring that the Father's flaming sword has been quenched in Jesus' blood! Impossible! Impossible!

Such a conception is produced by a straining of the meaning of a few passages such as Romans 5:10: "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." It is true that the carnal mind is enmity with God, but it is not true that that enmity betokens on the part of God an almost implacable anger, an anger which can only find an end in One equal with God taking man's place, and pouring out His life-blood as a "rigid satisfaction" for man's sin.

This vengeance theory of the Atonement is a direct contradiction of the most glorious and gracious declarations that we

find in the whole of the divine revelation. It supposes that God was angry with man for sin, but that because Jesus died for man, that anger was averted, God's flaming sword was quenched, and His frowning face calmed. Such a theory would have us believe that God loves the world because His well-beloved Son gave Himself for its sins. The Scripture tells us that the reverse is the case—that the death of Jesus for the redemption of man was the result, not the cause, of God's love. John says "God is love," and again, Jesus Himself said "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The work of redemption was not undertaken solely by the Son to appease the Father, but it had its beginning in God's abounding love.

More diligent investigation of the Scriptures and more reasonable views of God are gradually expelling the old dogmas which have formed part of so-called Christian creeds, but which are now coming to be recognized as having originated with the speculations of heathen philosophers. The Atonement is not the work of Christ alone to reconcile God to the world by turning His anger from it, but the work of God in Christ to reconcile the world unto Himself—a complete reversal of the opinion generally held concerning Jesus and His death.

CHAPTER VIII. THE TRINITY

For there is one God, and one Mediator between God and men, the Man Christ Jesus—I Tim. 2: 5.

The false theories of the Atonement referred to in the preceding chapter have arisen through misconceptions as to the nature and relation of the Father, the Son, and the Holy Spirit, concerning which, as in the case of most other fundamental teachings of the Scriptures, varying views have been held. Perhaps the view that finds most favor with Christians of nearly every sect is that the Godhead is composed of three co-equal and co-eternal Beings, each of whom alone is God, and yet who together form but one God; and perhaps the Athanasian Creed is the best-known exposition of the doctrine. The creed is so well known that it is not necessary to set it out in detail here, but we will proceed to quote a very remarkable and appropriate comment upon it which is in harmony with our own views upon the matter:

As it does not come within the plan prescribed for this work to show the unreasonableness or absurdity of the doctrine of the Trinity, the diligent enquirer may be requested merely to peruse with attention the whole of that celebrated formula, commonly attributed to St. Athanasius, and to examine whether the doctrine which it contains, as well as its damnable clauses, are not at total war with the principles of reason and the dictates of common sense. Indeed, so palpable and numerous are its absurdities, that were it not acknowledged to contain the belief of the great majority of professing Christians, it might, with appearance of justice, be considered as the production of an enemy to the opinions which it inculcates. Were it possible to prove that three persons, each of whom is uncreated, incomprehensible, eternal, and almighty, are only one uncreated,

incomprehensible, eternal, and almighty being—that three intelligent agents, each of whom separately is God, are not three Gods, but only one God—that the Godhead of the Father, the Son, and the Holy Ghost is one and the same; none of these persons being before or after the other, none greater or less than another; and yet that they are essentially dissimilar; the Son alone being begotten of the Father, and the Holy Ghost proceeding from the Father and the Son; that is, the Son and the Holy Ghost are co-eval with Him from whom they derived their existence—we say were it possible to prove such monstrous absurdities, there would be no doctrine, however revolting to reason, which might not be entertained by the human mind; and it might be admitted as an established principle that we ought to believe because it is impossible. Well then may we say, as Bishop Hurd spoke of the orthodox scheme of redemption, that the Trinity is a doctrine at which “reason stands aghast and faith herself is half-confounded.” Well may we, with the excellent Tillotson, be shocked at the irreverent and irrational details of the Athanasian Creed, and wish that the church “were well rid” of it.

In direct opposition to the Trinitarian idea is the view held by the Unitarians, that God is one. Though all Unitarians hold the unity of God, they differ considerably in opinion as to the relation which Jesus bore to the Father. An extreme view is that Jesus was a mere Man, being the son of Joseph and Mary. This view is equally wrong with the Trinitarian; it necessitates the rejection of entire chapters from the gospels, and portions of chapters from both gospels and epistles, and involves a belief which limits the power of God.

Others who hold to the strict unity of God are prepared to believe the gospel account of Christ’s miraculous conception and birth; such, however, not destroying His relation to the human family in the matter of mortality. This is the view we shall seek to establish by the considerations which follow.

BIBLE TEACHING CONCERNING GOD

The unity of God is one of the most plainly revealed truths of the Bible. Monotheism has been the firm belief of the

Jews in all ages, and "to them were committed the oracles of God." It is undoubtedly the current belief concerning Jesus which has hindered most the truth from being accepted by the Jews. Mr. Raphael, formerly a preacher at the Synagogue at Birmingham, England, said in a sermon on the unity of God:

The unity of God was made known to mankind, and that knowledge was preserved by means which the experience of thirty centuries has proved to be efficient. And as this was the chief purpose for which the Jewish religion was instituted, so for that same purpose it still stands erect among the many and conflicting systems of faith which in that long interval have arisen and fallen, and some which still survive. . . . Every system which does not admit this most sacred doctrine meets with a flat contradiction in those records, the divine inspiration of which, admitted by all believers in revelation, cannot be better proved than by the direct and pointed manner in which they meet and refute every departure from this truth, that may have been promulgated by systems which did not come into existence till centuries after the sacred canon of the Old Testament was closed.

When Christianity comes to the Hebrew race with a request to change the God of their worship, the God who so plainly revealed Himself to their forefathers, for a God of human imagination, it is no wonder they turn away with a righteous **indignation**.

The following are but a few of the passages which declare the absolute unity of God:

Hear, O Israel; The Lord our God is one Lord (Deut. 6: 4).

Have we not all one Father? Hath not one God created us? (Mal. 2: 10).

And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord (Mark 12: 29).

We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many) but to us there is but one God, the Father, of whom are all things and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him (I Cor. 8: 4-6).

Now a mediator is not a mediator of one, but God is one (Gal. 3: 20).

There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all (Eph. 4: 4-6).

For there is one God, and one Mediator between God and men, the Man Christ Jesus (I Tim. 2: 5).

Thus the declaration made on Horeb was believed by the Israelites, and preserved by Moses; it was believed by the later generations of Jews, and confirmed by the Lord Jesus and the apostles. *God is one.* The whole Bible is stamped with the evidence of that truth.

In the following passages further expressions of God's unity are found:

And all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob (Isa. 49: 26).

For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy (Isa. 57: 15).

I am the Lord, your Holy One, the Creator of Israel, your King (Isa. 43: 15).

For I am God, and not man; the Holy One in the midst of thee (Hosea 11: 9).

O Lord of hosts, God of Israel, that dwellest between the cherubims, Thou art God, even Thou alone, of all the kingdoms of the earth (Isa. 37: 16).

Denying the only Lord God, and our Lord Jesus Christ (Jude, vs. 4).

In the last quotation distinction is made between the one God and the Lord Jesus Christ, thereby showing that the two are not component parts of one God. The same is also expressed in the following quotations:

Who is like unto the Lord our God, who dwelleth on high (Psalm 113: 5).

To whom then will ye liken God? or what likeness will ye compare unto Him? To whom then will ye liken Me or shall I be equal? saith the Holy One (Isa. 40: 18, 25).

I am the Lord and there is none else, there is no God beside Me (Isa. 45: 5).

For I am God, and there is none else; I am God, and there is none like Me (Isa. 46: 9).

There is none like unto Thee, O Lord (Jer. 10: 6).

My Father, which gave them Me, is greater than all (John 10: 29).

If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I (John 14: 28).

Clearly, then, God is spoken of in the Scriptures as greater than all beings. He is greater than man and angels, greater than so-called heathen gods, and greater than Jesus Christ, according to the testimony of Christ Himself. God is spoken of in contradistinction to the Lord Jesus Christ, as evidenced by the following quotations:

Why callest thou Me good? There is none good but one, that is God (Mark 10: 18).

It is My Father that honoreth Me; of whom ye say, that He is your God (John 8: 54).

Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent (John 17: 1, 3).

Go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God (John 20: 17).

These things saith the Amen, the faithful and true Witness, the beginning of the creation of God (Rev. 3: 14).

I know Thee who Thou art, the Holy One of God (Mark 1: 24).

Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him (Acts 2: 22).

God hath made that same Jesus, whom ye have crucified, both Lord and Christ (Acts 2: 36).

The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God (I Cor. 11: 3).

Ample evidence has been adduced to convince any honest mind that the unity of God is stamped upon the whole Divine revelation. The quotations are made from the writings of both early, middle, and later times, and include the words

of God Himself, of the Lord Jesus Christ, and of prophets and apostles. God is one, not three in one; God is Unity, not Trinity in Unity.

BIBLE TEACHING CONCERNING JESUS CHRIST

If the teaching of the Scriptures concerning the unity of God is so clear, their teaching concerning the Lord Jesus Christ is none the less so. When speaking of Jesus Christ it must be borne in mind that "The Christ" embraces more than one individual. Jesus the Christ is the Head of God's new creation, which, when complete, will include all those who shall have been redeemed through Him. He is spoken of as the Head, and they are likened to the parts of the body. Jesus is the Christ, or Anointed of God, in an individual sense; but "The Christ" or the Christ-body, in its completion, embraces not only the individual Christ, but all the members belonging to Him. Some of these lived and died before Jesus of Nazareth was manifested on earth; others have lived and died since; some are living now; and all will one day be united into one glorious Christ-body.

Jesus of Nazareth did not personally exist before His birth at Bethlehem. He is not co-equal with His Father in eternity of existence, nor was He, as the Athanasian Creed expresses it, "begotten before the worlds." He is the prophet like unto Moses, of whom it was said: "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth" (Deut. 18: 18). It is clear from this that He was not personally pre-existent in the days of Moses. He had no personal existence prior to His birth at Bethlehem, some nineteen centuries ago. Then He was raised up by divine power from among His brethren, as is recorded in the 1st and 2nd chapters of Luke's gospel. To Mary, a maiden of the tribe of Judah, the angel Gabriel was sent with a message from God, and He said to her:

Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest. . . . The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke 1: 31, 32, 35).

Though born at Bethlehem, as recorded in Luke 2: 7, and having no personal existence prior to that time, He was pointed to by the promise in Eden already referred to, that the seed of the woman should vanquish the serpent's seed. In the purpose of God, Jesus of Nazareth had an existence, for He was to be raised up as a Redeemer; but, in the time of Moses, we have seen He was not personally existent. He was spoken of also in the later promises and foreshadowed by the ordinances of the Mosaic law. As Peter expressed it in his 1st epistle:

Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him from the dead, and gave Him glory; that your faith and hope might be in God (I Peter 1: 18-21).

Though begotten by God, through the medium of the Holy Spirit, Jesus was, as regards His physical nature, like the rest of the human race. Being born of flesh, He was flesh, and was subject to the same temptations, passions, and weaknesses which are connected with the flesh, but, as will be shown hereafter, without sin. The Scriptures speak of Him as a Man, not as God; though He is called the Son of God on account of His paternity. This is vastly different from being called God the Son, an appellation given to Him by Trinitarians, but having no equivalent in Holy Writ. Jesus was the Son of God, not God the Son—a distinction with a

very great difference—and because He was born of a human mother His physical nature was akin to hers.

The following series of quotations will abundantly show that the Son was not co-equal with the Father in the days of His earthly ministry, either in nature or in majesty. Jesus is often called a Man, but never a God:

But now ye seek to kill Me, a Man that hath told you the truth, which I have heard of God (John 8: 40).

Come, see a Man, which told me all things that ever I did: is not this the Christ? (John 4: 29).

Truly this Man was the Son of God (Mark 15: 39).

Jesus of Nazareth, a Man approved of God among you (Acts 2: 22).

Since by man came death, by Man came also the resurrection of the dead (I Cor. 15: 21).

The first man is of the earth, earthy; the second Man is the Lord from heaven (I Cor. 15: 47).

There is one God, and one Mediator between God and men, the Man Christ Jesus (I Tim. 2: 5).

Frequently the term, "Son of Man," is applied to Jesus:

The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head (Matt. 8: 20).

And then shall they see the Son of Man coming in the clouds with power and great glory (Mark 13: 26).

The Son of Man must suffer many things, and be rejected of the elders and-chief priests and scribes (Luke 9: 22).

And truly the Son of Man goeth, as it was determined (Luke 22: 22).

Behold, I see the heavens opened, and the Son of Man standing on the right hand of God (Acts 7: 56).

Jesus is called "a Prophet" in the following instances:

Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a Prophet perish out of Jerusalem (Luke 13: 33).

And the multitude said, This is Jesus, the Prophet of Nazareth of Galilee (Matt. 21: 11).

The woman saith unto Him, Sir, I perceive that Thou art a Prophet (John 4: 19).

And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people (Luke 24: 19).

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me (Deut. 18: 15).

Many times Jesus is styled "the Son," or "the Son of God:"

This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life (John 6: 40).

He is antichrist, that denieth the Father and the Son (I John 2: 22).

Thou art My Son; this day have I begotten Thee (Psalm 2: 7).

Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God (John 10: 36).

And I saw, and bare record that this is the Son of God (John 1: 34).

This is My beloved Son, in whom I am well pleased (Matt. 3: 17).

There are many passages which speak of Jesus in a manner which indicates that whatever He did, He was acting through God's appointment. He is said to have been raised, chosen, given, sanctified, approved, appointed, and ordained of God for His mission. The inference is that Jesus was not God, and that He was not the Second Person of a Trinity in Unity of co-equals in all respects:

Of this man's seed hath God according to His promise raised unto Israel a Savior, Jesus (Acts 13: 23).

Behold My Servant, whom I have chosen; My Beloved, in whom My soul is well pleased (Matt. 12: 18, quoted from Isa. 42: 1).

God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3: 16).

Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest? (John 10: 36).

Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know (Acts 2: 22).

Consider the Apostle and High-Priest of our profession, Christ Jesus, who was faithful to Him that appointed Him (Heb. 3: 1, 2).

He will judge the world in righteousness by that Man whom He hath ordained (Acts 17: 31).

The manifest testimony of the above quotations, which are but samples of what the Scriptures contain as to the nature and mission of Jesus, is that in nature He was not, in the days of His earthly ministry, co-equal with God, and that His mission is from God the Father. It has been argued by Trinitarians that this is explicable on the understanding of a twofold nature in Jesus—that He was a God-Man, that these references have to do with His humanity, and that His Godhead was co-equal with the Father in all respects. The most potent reply that can be given to such an argument is that the Scriptures do not make known to us this twofold nature; they many times speak to us of Jesus as a Man who, by the holiness of His life, stood far above all other men; and they speak of Him as the Son of God; but never once do they speak of Him as God the Son. Were it true that the great God whom the heavens cannot contain did for a time become imprisoned in the womb of a woman and afterwards tabernacle forever in the body of a man; were it true that His death was only an appearance of death, only an apparent dying of the manhood, while the superior Godhead died not; then the whole plan of redemption must appear a gigantic scheme of deception and the example of Jesus to men would be but a tantalizing delusion—an example whose imitation would be an impossibility. If Jesus were indeed “very God,” how strange His cry when on the cross, “My God, My God, why hast Thou forsaken Me?”

It has been said that the view which has been advocated in this chapter is derogatory to the Lord Jesus, that it is not ascribing to Him the honor and glory that are His. Such, however, is not the case. It is honoring Jesus far more to

believe in Him as He is revealed to us in the sacred Word, than to ascribe to Him what is directly opposed to the Scripture. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." The doctrine of the humanity of Jesus is so plainly taught in all the Scriptures that it is surprising that the Tri-theistic theory, akin in great measure to the heathen mythology, should have been able to obtain possession of reasonable minds. He is the Nazarene Prophet of whom Moses spake; the "Man of sorrows and acquainted with grief," of whom Isaiah sang; "a Man approved of God" by miracles and wonders and signs, as Peter declares; and a Man through whose obedience eternal life has been made possible. In God's eternal purpose such a Redeemer was intended, and in His promises foretold, some thousands of years before His manifestation; and "when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4: 4, 5); He sent "His own Son in the likeness of sinful flesh, and for a sin-offering, condemned sin in the flesh" (Rom. 8: 3); "As the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil. . . . Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted" (Heb. 2: 14, 17, 18).

BIBLE TEACHING CONCERNING THE HOLY SPIRIT

On examination, the Scriptures lend no support to the current notion that the Holy Spirit is the Third Person in a Triune Godhead, of equal eternity, glory, and power with the

others. It has been already stated that the use of the word "spirit" is to denote "air, wind, breath, life, a state of mind, a power, or an influence." When "spirit" is preceded by the word "holy," it is used in senses similar to the above, as a few citations will show.

"My spirit shall not always strive with man" (Gen. 6:3). Here it represents God, or the divine mind, striving with man, or the human mind.

"Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell (*sheol*), behold, Thou art there" (Psalm 139: 7, 8). Here it does not indicate a Third Person of a co-equal Trinity, but the presence of the One God by His spirit, the medium of His omniscience and omnipotence.

"He divideth the sea with His power, and by His understanding He smiteth through the proud. By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent" (Job 26: 12, 13). Here it indicates the medium whereby the One God performs His will; if this passage implied the personality of the spirit, it might reasonably be taken to do as much for power and understanding.

"Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them" (Numb. 11: 29). Here it indicates a power, or wisdom, or knowledge, imparted by God, to His prophets; it certainly does not imply personality.

"Holy men of God spake as they were moved by the Holy Spirit" (II Peter 1: 21). Undoubtedly it signifies here the inspiration, or prompting, or impulse, received from the One God, to enable the prophets to speak things which they often did not even understand.

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee" (Luke 1: 35). Here the

influence or power whereby the Lord Jesus was caused to be born of a virgin is intended, but personality is not necessitated. The spirit is the medium for the performance of the will of the One God.

“He whom God hath sent speaketh the words of God; for God giveth not the spirit by measure unto Him” (John 3: 34); “God anointed Jesus of Nazareth with the Holy Spirit and with power” (Acts 10: 38). In these two passages the spirit is clearly that wisdom and power which God bestowed upon His Son Jesus, whereby He was enabled to perform His wonderful works of love and mercy. The same spirit was afterwards granted to the apostles as shown by the following citations: “I send the promise of My Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high” (Luke 24: 49); “Ye shall be baptized with the Holy Spirit not many days hence” (Acts 1: 5).

It will be seen from the above that the Holy Spirit is the medium whereby Jehovah, the One God, performs His will. A crude illustration of the relation of the Holy Spirit to God may be found in the modern use of the telegraph and the telephone, where the subtle force of electricity is made the medium; or a better illustration may be found in the principle that underlies the recent development of wireless telegraphy. The Holy Spirit is not a Person in a Triune Godhead, all whose parts are equal in every respect, although it is sometimes spoken of in a way which would indicate personality if that were the only manner in which it was referred to. As in the case of wisdom, personification is not necessarily a proof of personality; sin is sometimes personified, without giving countenance to the popular idea of a personal, supernatural devil; so with the Holy Spirit, personification does not necessitate personality, and many other plain testimonies have a directly opposite bearing, and cannot be interpreted on the basis of personality.

A CONSIDERATION OF SOME PASSAGES HELD TO SUPPORT THE
COMMON DOCTRINE OF THE TRINITY

The passages which are commonly supposed to teach the popular doctrine of Tri-theism cannot be allowed to overthrow what is the plain testimony of the Word, that God is one, that Jesus the Christ is His Son, and that the Holy Spirit is the medium for the accomplishment of the divine purposes.

Some passages which speak of the mission of Jesus are often held to teach His personal pre-existence with the Father in glory. For instance: "God sent forth His Son" (Gal. 4: 4); "God sending His own Son in the likeness of sinful flesh" (Rom. 8: 3). These do not refer to the sending of Jesus as a Person from the presence of the Father, but to the divinity of His mission. If it be contended that it does prove personal pre-existence for Jesus, no one must deny the personal pre-existence of John the Baptist with God prior to his manifestation to the people of Israel, for it is testified of him: "There was a man sent from God, whose name was John" (John 1: 6). Everyone will admit that this refers to the divine nature of his mission. In all fairness, then, it cannot be contended that an exactly similar expression proves more in the case of Jesus.

"Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. 2: 14). It is sometimes thought that this is the language of choice, and therefore necessitates the personal pre-existence of Jesus in order to that choice; but let it be observed that as much would be proved for the children, a similar term being used.

Akin to the above passages are the following: "For the Bread of God is He which cometh down from heaven, and giveth life unto the world. . . . I came down from heaven,

not to do Mine own will, but the will of Him that sent Me. . . . This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the Living Bread which came down from heaven" (John 6: 33, 38, 50, 51). These, however, prove only the same as the former class, the divinity of Christ's mission; it was a mission from God, a mission from heaven. It is stated in the 8th chapter of the same book that Jesus, when speaking to the worldly-minded Pharisees, said: "Ye are from beneath; I am from above. Ye are of this world; I am not of this world." The Pharisees were governed only by this world; their mission was an earthly one. Jesus was governed by the things of another world; His mission was from above, heavenly. It cannot be that Jesus refers to His personal presence in heaven; He says farther on that the bread is His flesh; and no one will contend that His flesh was in heaven, actually pre-existent before His birth at Bethlehem. The language is evidently not literal.

There are two notable passages which are often thought to prove the personal pre-existence of Jesus with the Father in glory. Paul wrote to the Corinthians: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8: 9). It is contended that the meaning is that Jesus was once rich in glory in the presence of the Father; that He left it all for a time and came to dwell in flesh with men, in order that men might be exalted to the same condition of glory. The words of Jesus in one of His recorded prayers are thought to confirm this view: "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee, before the world was" (John 17: 5). Let it be again observed that a few passages must not be allowed in their apparent sense to antagonize the whole tenor of the Scriptures. If possible

without doing any injustice to the passages they must be harmonized with the general teaching. These can be so harmonized. The end is known from the beginning unto Him who is ordering all things. In His purpose the Lord Jesus was glorified from the foundation of the world. If the strict literalism of this passage be contended for, as much must be granted for a similar statement concerning Christ's death, for He is spoken of as "the Lamb slain from the foundation of the world" (Rev. 13: 8). If a strictly literal interpretation is necessary in the one case, showing that Jesus personally pre-existed with the Father in glory, such is also necessary here, showing that Jesus was slain to take away the world's sin before the foundation of the world—which the most ardent Trinitarian will not contend for as an accomplished fact; if the second passage is not to be so forced, neither is the first obliged to be. With the Father, or in the Father's purpose, Jesus had a glory, even from the beginning of Jehovah's redemptive scheme, and it was for the bestowal of this glory that the Son pleaded, not for re-endowment with a glory which had been previously laid aside.

"Who, being in the form of God, thought it not robbery to be equal with God" (Philip. 2: 6). The Trinitarian argument is that Jesus "counted it no act of robbery, no invasion of another's prerogative, but His own strict and unquestionable right, to be equal with God." First let it be observed that what Wesley here says is not in accord with what Jesus Himself says. Jesus never claimed equality with God. He said plainly: "My Father is greater than I." If it be replied that He also said "I and My Father are one," the answer is to be found in His prayer that His disciples might also be one as He and His Father were—one in spirit, one in aim, one in character. Jesus nowhere claimed equality with God; it is certainly not fair for Trinitarians to claim for Him what He not only never claimed for Himself, but plainly

denied. To understand this passage it must be considered as part of the general argument of the apostle, not as a separate and distinct clause. The apostle is exhorting to obedience and cites the pre-eminent example of the Lord Jesus, "who being in the form of God (that is, as is also said of the first Adam, that He was created in the image of God, not a proof that He *is* God, but that there is a likeness in some respect and to some degree, not necessarily referring to nature), thought it not robbery to be equal with God." Now this last clause has been translated by able scholars in a manner which harmonizes with the context and gives a clearer idea of the apostle's meaning:

Did not think equality with God a thing to be seized with violence
(S. T. Coleridge);

Did not regard it as a prey to be like God (E. Taylor);

Thought not the being as God a thing to be seized (S. Sharpe);

Not a thing to be seized on esteemed the being equal with God
(J. B. Rotherham);

Yet did not meditate a usurpation to be like God (*Diaglott*).

It will be seen from the above that the apostle's argument is this: Equality with God was not what Jesus regarded as a thing to be seized on, or grasped at. Though by inheritance having obtained a more excellent name than the angels, He humbled Himself to a perfect obedience, a Man among men, and was content to wait for His exaltation until the Father willed it. All the mighty works which Jesus did were performed for the glory of God, or for the benefit of suffering humanity. In giving illustrations of His power, He did it not for personal advantage or to display pre-eminence over other men. Though rich in possibility, though endowed with the unmeasured spirit of God, for the sake of others He became poor, and by the way of obedience and the cross has obtained for Himself a name which is above every name, that every

knee should bow thereto and every tongue confess His headship as Lord and Christ.

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am” (John 8: 58). This passage is thought to prove that Jesus is God, and that He existed as such prior to the days of Abraham. Since the whole tenor of Scripture is against such a conclusion, we dare not say that this one passage teaches it. It is necessary to consider this statement in the light of the whole conversation between Jesus and the people, of which this forms a part. The whole gospel of John is written for the express purpose of revealing, not that Jesus is God, but that He is the Christ, the Son of God, through whom alone comes eternal life. “These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name” (John 20: 31). In another place we read: “I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life” (John 8: 12). This aroused the Pharisees to dispute His claim. He then referred to His Sonship to God, and the divinity of His mission. They replied by boasting of their great ancestor Abraham, and Jesus accused them of doing what Abraham would not have done. They sought to kill Him, a Man sent from God; this would not Abraham do. He spoke again of his mission as the Life-giver: “If a man keep My saying, he shall never see death” (vs. 51). Again they spoke of Abraham: “Abraham is dead, and the prophets, and Thou sayest, If a man keep My saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou Thyself?” (vss. 52, 53). In His answer Jesus said: “Your father Abraham rejoiced to see My day: and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto

them, Verily, verily, I say unto you, Before Abraham was, I am" (vss. 55-58). He referred to His appointment as the Messiah, the Redeemer, the Prince of Life, from the foundation of the world—appointed in the faithful purposes of Him who knows all things from the beginning, and who calleth things which be not yet as though they were, because of the certainty of their accomplishment. Abraham was a great man, who by faith beheld Christ's day (not only the day of His humiliation, but the day of His great glory) and was glad. But long before Abraham was born, Jesus was appointed by God as the Messiah. An almost parallel case is found in Cyrus, who was named of God through the prophet Isaiah a long time before His birth, as the restorer of the holy city and the one who should release captive Israel.

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1: 1). Trinitarians contend that this passage teaches the eternity of the personal existence of Jesus, and His Godhead; that He was the Creator of the universe; that He tabernacled in flesh for the benefit of the human race that men might have life; and that, while on earth, He was a God-Man. It is a passage which has been understood (or misunderstood, rather) in a great many ways, but which must be in accord with the rest of the inspired writings. It cannot, therefore, teach what is elsewhere denied. It cannot teach that Jesus has eternally existed as the Second Person of a Triune Godhead. Some have considered that the purpose, the wisdom, the expressed word or declaration of God, is here referred to as the Word (*Logos*), and such an interpretation is in harmony with the language of John in his first epistle. He speaks of God as Light and Love: "God is Light, and in Him is no darkness at all" (I John 1: 5); "God is Love" (I John 4: 8). The *Logos* to which he refers in his gospel is an attribute so inseparable from God that it may be called God, an attribute

which was manifested in the beneficent creation of this world, and was also expressed in Jesus of Nazareth, who is the completion of Jehovah's purposes and the embodiment of all His holy attributes. The following extract gives a paraphrase of the first of John that harmonizes with what is revealed throughout the divine records and gives an intelligent understanding of this particular text:

There is an eternal Reason, a sovereign Wisdom, which hath existed from all ages; this Wisdom hath ever been inseparable from God; or to speak properly, it is God Himself. In the beginning of the world it was then with God, who never does anything without consulting it. And He employed it in the creation of the universe. In effect, there is no creature in which one does not see some traces of this Wisdom shine; so that without it things would never have attained that point of beauty which we admire. Wisdom is the source of life and of true happiness; and not merely this, it serves, moreover, as a light to conduct us to them. This light especially hath shone forth in our days; but, how capable soever it were of dispelling the shades of ignorance, blind mortals chose rather to wander in error than follow the counsels of pure and unclouded reason. And if the divine Wisdom hath appeared in the works of creation, one may say that it hath no less displayed its splendor under the gospel. It hath rendered itself sensible and palpable in Jesus Christ; by His means it hath never ceased to do good to men. We have been witnesses of the miracles which were effected by this Wisdom, and of the glory with which Jesus Christ was invested—a glory much greater than what appeared in Moses and the prophets, such as was proper to be the glory of the only-begotten Son of God.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one” (I John 5: 7). This passage can no longer be looked upon as one of the principal supports of the doctrine of the Trinity. It has long been known to be an interpolation, and it is omitted from the Revised Version; yet some people still continue to quote it in support of the Trinitarian idea.

It has been contended that in the threefold benediction which Jehovah commanded to be pronounced upon the Israel-

ites, a reference is made to the Trinity of Persons in the Godhead: "The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace" (Numb. 6: 24-26). It must be easily seen that the citation of this as evidence of the Trinity is altogether beside the mark. The same Being is three times spoken of; the same name is thrice used; but no reference is made to three distinct persons, nor would its form suggest the idea of a Triune Being to an unbiased mind.

A parallel passage is the ascription of the seraphim in Isaiah 6: 3: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." This is no plain testimony to the Trinity of Persons in the Godhead, but an emphatic form of expression. It no more indicates three Persons than the words of Jeremiah: "Oh earth, earth, earth, hear the word of the Lord," imply three earths.

If any other passages be adduced in support of the common doctrine of the Trinity, or of the personal pre-existence of Jesus of Nazareth, they may be found on examination not to be out of harmony with the uniform testimony of the divine Book, that God is one, that Jesus Christ is His Son, and that the Holy Spirit is the medium whereby Jehovah fills immensity and performs His will.

CHAPTER IX. GOD IN CHRIST

For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.—John 3: 16, 17.

Having in the previous chapters examined the groundwork on which the doctrine of the Atonement rests, and having found that false theories have been advanced through mistakes as to the fundamental doctrines of the Word of God, we have now to consider in detail the true doctrine of the Atonement as developed in the Scriptures.

The first fact to be noticed is that the Atonement is not the work of Jesus Christ alone, but the joint work of God and Christ. Far from the Almighty Creator of heaven and earth being so incensed against the noblest effort of His creative power in this mundane system that on account of the first transgression He demanded "rigid satisfaction" and the death of one co-equal with Himself, whose love even surpassed His own if such an idea were true, the Scriptures reveal the glorious truth that when man sinned against his Creator and broke His law, the Creator Himself devised a scheme of redemption in harmony with His own character and wisdom—a scheme based upon mercy, compassion, and love.

Behold the character of God as revealed in the declarations of the Psalmist, the prophets, and the apostles. When the Lord proclaimed His name on Mount Sinai before the eyes of Moses, He said:

The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth (Ex. 34: 6).

Nehemiah addressed the Almighty in the following words:

Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness (Neh. 9: 17).

Many times is the same truth expressed in the Psalms:

But Thou, O Lord, art a God full of compassion, and gracious, longsuffering and plenteous in mercy and truth (Psalm 86: 15).

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will He keep His anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him (Psalm 103: 13).

In the New Testament the same glorious truth shines forth, and the Lord Jesus and His apostles sing of the love of God; and the whole may be summed up in the words of the beloved disciple: "God is Love" (I John 4: 8, 16).

God's love for the world was manifested in giving a promise of a Redeemer to those who had brought death upon the race then unborn; and in the words uttered to the serpent the divine purpose is expressed that though sin should for a time triumph it should be ultimately destroyed:

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel (Gen. 3: 15).

The Almighty, as before stated, purposed to make manifest His sovereign power and majesty in man, through obedience; and when Adam transgressed, the Almighty's purpose was not frustrated, but it was to be worked out through another channel; and at the very time when sin entered into the world, and death by sin, mention was made of another means that

had been provided for redeeming fallen man and making manifest God's glory.

In that beautiful and pathetic 53d of Isaiah, the gospel of Christ's redemptive work is set forth. The inspired prophet sang of the sorrows, the sufferings, and the future glory of Christ Jesus:

Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. . . . Yet it pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied; by His knowledge shall My righteous servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death; and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors (Isa. 53: 4, 5, 10-12).

When John the Baptist saw Jesus approach the place where He was baptizing, he exclaimed: "Behold, the Lamb of God, which taketh away the sin of the world," thereby testifying that the mission of Jesus had its origin in God's merciful provision for man's deepest needs and that the death of Jesus was the outcome of God's love.

In the words of Jesus, too, abundant expression is found of the fact that God was working through Him for man's redemption. When justifying Himself after the cure of the lame man at the pool of Bethesda, He said:

I can of Mine own self do nothing: as I hear I judge: and My judgment is just; because I seek not Mine own will, but the will of *the Father which hath sent Me*. . . . For the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that *the Father hath sent Me* (John 5: 30, 36).

To the disciples He said after the conversation with the Samaritan at the well:

My meat is to do the will of *Him that sent Me*, and to finish *His work* (John 4: 34).

At the feast of tabernacles He taught in the temple, and the Jews questioned among themselves who He was; He said to them:

My doctrine is not Mine, but *His that sent Me*. If any man will do His will, He shall know of the doctrine, whether it be of God, or whether I speak of Myself (John 7: 16, 17).

Again He said to them:

Ye both know Me, and ye know whence I am: and *I am not come of Myself*, but He that sent Me is true whom ye know not. But I know Him; for I am from Him and *He hath sent Me* (John 7: 28, 29).

And in this connection we may remember His gracious words:

For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved (John 3: 16, 17).

When Mary was informed by Gabriel that she should be the mother of Jesus, she sang a song of praise to God for His blessing upon her, and His blessings to be accomplished upon her people, and said:

My soul doth magnify the Lord, and my spirit hath rejoiced in *God my Savior* (Luke 1: 46, 47).

When John, the herald of Jesus was born, his father Zechariah recognized the mission of Jesus and the mission of John, and sang:

Blessed be the Lord God of Israel; for *He* hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of

His holy prophets, which have been since the world began (Luke 1: 68-70).

To the aged Simeon it had been revealed that He should not see death till he had seen the Lord's Christ, and when he beheld Him in the temple he

took Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen *Thy salvation, which Thou hast prepared* before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel (Luke 2: 28-32).

All three recognized and gave expression to the fact that the mission of Jesus was from God, that God in His abundant mercy had provided salvation, and made it possible for Jews and Gentiles to be partakers thereof through Christ Jesus.

The apostolic witness is equally plain that God was working through Christ for man's salvation. John says:

In this was manifested *the love of God toward us*, because that *God sent His only-begotten Son* into the world that we might live through Him. Herein is love, not that we loved God, but that *He loved us, and sent His Son* to be the propitiation for our sins. . . . We love Him, because *He first loved us* (I John 4: 9, 10, 19).

Paul says:

For it pleased the Father that in Him should all fulness dwell; and, *having made peace through the blood of the cross, by Him to reconcile all things unto Himself*; by Him, I say, whether they be things in earth, or things in heaven (Col. 1: 19, 20).

Again he says:

All things are of *God, who hath reconciled us to Himself by Jesus Christ*, and hath given to us the ministry of reconciliation; to wit, that *God was in Christ, reconciling the world unto Himself*, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God (II Cor. 5: 18-20).

Peter speaks of Jesus who

was *foreordained* before the foundation of the world, but was manifested in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory (I Peter 1: 20, 21).

These testimonies will abundantly prove the fact that the Atonement was not alone the work of Christ, undertaken to avert God's anger, which had been roused by man's sin, but that it was the work of *God in Christ*. One other point must be mentioned in this connection. Both God and Christ are frequently spoken of as "Savior" in the epistles. In the short epistle to Titus, for example, the following instances occur:

According to the commandment of God our Savior (1: 3);

Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior (1: 4);

That they may adorn the doctrine of God our Savior (2: 10);

Looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ (2: 13, R. V. margin);

But after that the kindness and love of God our Savior toward man appeared (3: 4);

Which He shed on us abundantly through Jesus Christ our Savior (3: 6).

These references must be understood on the ground above stated, that God was in Christ, reconciling the world unto Himself. Man having disobeyed the divine command and brought death and its attendant evils on the whole human race to afterwards descend from him, God, in His abounding grace, devised a scheme whereby His glory might at last be fully manifested, a fallen race redeemed, and mortals raised to an equality of being with the angels—partakers of the divine nature. He made known this purpose in a dim prophecy to those who by sinning brought death into the world; in later times He unfolded His plan through His holy prophets; and when the fulness of time had come He sent forth His only-begotten Son to take away the world's sin, and light up death's dark vale with the light of life unending.

CHAPTER X. OBEDIENCE AND SACRIFICE

As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.—Rom. 5: 19.

It was the one supreme aim of the Lord Jesus to glorify God by fulfilling His will. He said: "My meat is to do the will of Him that sent Me, and to finish His work" (John 4: 34). He ever had this before Him as the guiding principle of His life, seeing in every circumstance an opportunity for glorifying His Father; and when, on the eve of His crucifixion for the sins of men, the eve of His greatest trial and greatest victory, all natural impulses would have urged Him to withdraw from perfecting His mission, this one desire was uppermost and found expression in the oft-quoted words: "Thy will be done."

The second great principle to be noticed in connection with the Atonement is that redemption has been effected through *obedience*. As already pointed out, God's glory and sovereign majesty were to be manifested in man through obedience; and since Adam transgressed the divine command, that purpose was to be accomplished through Christ Jesus. Adam and Christ are spoken of by Paul, in I Cor. 15: 45, as two Adams: "The first man Adam was made a living soul; the last Adam was made a quickening Spirit." In relation to life, death, and immortality they stand as two heads of the human race—the one through whom came sin and death, and the other through whom came righteousness and life eternal. The same apostle also says: "As in Adam all die, even so

in Christ shall all be made alive" (I Cor. 15: 22), again showing the relation of Adam and Christ as two heads of the race. It is to be observed, however, that those who are in Adam are not therefore in Christ. By birth all are related to Adam, and through him to death; but it remains to be considered in a later chapter how relationship with Christ and life is established and maintained. It is sufficient now to notice the position which these two Adams occupy as heads, the one in transgression, and the other in obedience. The first Adam transgressed, and through his sin came death; right to eat of the tree of life which was in the midst of the garden or Paradise of Eden was taken away. By the obedience of the second Adam life and immortality have been brought to light; the right to partake of the tree of life has been restored—the tree of life which shall be in the Paradise of God's new creation.

It is through obedience that redemption has been obtained; but because it is often said by the apostles that we have been redeemed by the blood of Christ, the obedience which made that blood acceptable is to a great extent lost sight of, and the sacrificial aspect of the death of Christ is brought to the front. It is true that Jesus Christ is the Lamb of God to take away the sin of the world; it is true that in Him we have redemption through His blood, the forgiveness of sins; it is true that we have been redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot; but it is also true that the great principle which underlay that sacrifice and which pre-eminently was well-pleasing to God was obedience. Because the greatest act of Christ's obedience was His death; because the pre-eminent manifestation of His love was in yielding His life a ransom for many; because that is the culminating point in a whole life of obedience; therefore most mention is made of that and it is said that by the death of Christ, or by the blood of Christ, we are purchased to God.

It is not for us to try and fathom all the depths of the Almighty's wisdom, and seek to know why He ordained that the death of Jesus on the cross should be essential to man's redemption. Such is a fact, and it is with the fact, not the philosophy of it, that we are more particularly concerned. It is evident, from Philip. 2: 8, that the death of Jesus on the cross was essential to an all-availing obedience, and that, had the Lord Jesus not yielded to His Father's will in this one respect, none of the human race would have been released from death by Him: "And being found in fashion as a man, He humbled himself, and became *obedient unto death, even the death of the cross.*" "Without shedding of blood there is no remission of sins," said the apostle who wrote to the Hebrews (9: 22), when speaking of the law and its ordinances which typified the sacrifice of Christ.

The following quotations will show that the death of Jesus, as the Lamb of God to take away the sin of the world, not a natural death, but a death specially as a sacrifice or offering for sin, was fore-ordained of God, and revealed through the prophets:

For this cause came I unto this hour (John 12: 27).

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain (Acts 2: 23).

But those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled (Acts 3: 18).

For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning Him (Acts 13: 27).

Sacrifice is only well-pleasing to God when it is the outcome of an upright heart. The sacrifices of the wicked are an abomination in His sight. Obedience to His commands has always been what He has required before all else, and He

has many times expressed this through His servants the prophets. When Saul was commanded to slay the Amalekites and save none alive, whether man or beast, and when he brought back some of the best of the cattle for the purpose of offering them to God, the Lord was displeased with him, and rejected him from being king because of his disobedience. Samuel said to him :

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king (I Sam. 15 : 22, 23).

The same thing is often expressed in later writings. For example :

To do judgment and justice is more acceptable to the Lord than sacrifice (Prov. 31: 3);

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings (Hos. 6: 6);

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Mic. 6: 6-8).

Oftentimes were the prophets commissioned to rebuke the nation for having gone astray from the paths of obedience, and bringing their offerings and sacrifices as a mere formalism, without any recognition of their own iniquity and without any desire to show themselves well-pleasing to God. Isaiah's burden was thus :

To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of

fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow (Isa. 1: 11-17).

Seeing that this has always been God's will, that obedience must sanctify everything, can we think that the sacrifice of Christ was well-pleasing in the sight of God merely as a sacrifice? Nay, but as the greatest proof of obedience, and of love to God and man. This is expressly declared by the apostles. In the 10th chapter of the letter to the Hebrews, Psalm 40: 6-8 is quoted as being prophetic of Jesus:

Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me; in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God (Heb. 10: 5-7).

Similar words are used in Psalm 51: 16-19:

For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the *sacrifices of righteousness*, with burnt offerings and whole burnt offering: then shall they offer bullocks upon Thine altar.

The argument of the 5th chapter of the letter to the Romans is that as Adam sinned and brought death into the world, so life has been made possible through the righteousness or obedience of Jesus. Having stated that "we also joy in God through our Lord Jesus Christ, by whom we have

now received the Atonement" (vs. 11), the apostle elaborates more fully the latter part of his statement, and contrasts the work of the two Adams:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come. But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one Man Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign by One, Jesus Christ). Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. Moreover the law entered that the offense might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord (vs. 12-21).

In Heb. 5: 8, 9, it is written:

Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation to all them that obey Him;

and in Heb. 2: 10:

For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

It is clear from this that perfection in God's sight is an implicit obedience to His will, and that the obedience of Christ

manifested throughout his life and pre-eminently in His death on the cross was the means of redemption.

The headship of Jesus has been manifested through suffering and trial. What none other before or since has been able to do, He has done. He has kept God's will in its every detail. He has been "tempted (or tried) in all points like as we are, yet without sin" (Heb. 4: 15). Neither the lust of the flesh, nor the lust of the eyes, nor the pride of life, could avail to cause Him to wander from the path of rectitude. In all times of trial He was victorious. "Thy will be done" was indelibly upon His heart as the guiding principle of His life, and its performance was His constant business and supreme delight. He was "holy, harmless, undefiled, and separate from sinners," and because of His headship in suffering, in trial, and in victory He has been constituted the Head in glory also. He has become the Author of eternal life to all who obey Him, and the Captain of their salvation. He has been exalted to be a Prince and a Savior, and is the New and Living Way. His is the only Name given under heaven among men, whereby we may be saved; for there is no salvation in any other. He is the Way, the Truth, and the Life, and no man cometh unto the Father but by Him. This headship of Jesus is beautifully expressed by Paul in that letter to the Philippians from which we have already quoted:

And being found in fashion as a Man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philip. 2: 8-11).

CHAPTER XI. REDEMPTION

But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—I Cor. 1: 30.

Having seen that the Atonement was the work of God in Christ, and that what was pre-eminently effectual in accomplishing the Atonement was the obedience of Jesus, it remains to be seen what has been effected thereby. Briefly summed up it is this: Jesus has, by the Atonement, obtained redemption for Himself and for others. But some will say: "Did Jesus need redemption? Did He who was holy, harmless, undefiled, and separate from sinners need redemption?" The Scripture answers "Yes." "Redemption" is literally "a buying back." The word comes from the Latin *re*—again, and *emptum*—buying; and we must bear in mind, in considering the redemption spoken of in the Scriptures, that it is a buying back of individuals.

It is true that Jesus was a Lamb without blemish and without spot, obedient in all things, and without sin—had He sinned, it would not have been possible for Him to redeem others. It was not redemption from the results of personal sin that Jesus needed. It will be remembered that in an earlier chapter it was shown that Jesus was not the Second Person of a co-eternally-existent Trinity, who became incarnate, or tabernacled as God in the flesh of man, and so united in His own nature a perfect Godhead and a perfect Manhood, with power to appear as either a God or a Man as occasion required; but that He was a Man raised up from

the tribe of Judah, born of the virgin Mary, and so sharing the physical nature of those whom He was about to redeem. A few apostolic references on this point will set it beyond the shadow of a doubt. To the Galatians Paul wrote:

But when the fulness of time was come God sent forth His Son, *made of a woman*, made under the law, to redeem them that were under the law, that we might receive the adoption of sons (Gal. 4: 4, 5).

To the Romans he wrote:

For what the law could not do in that it was weak through the flesh, God sending His Son *in the likeness of sinful flesh*, and for sin (margin, by a sacrifice for sin), condemned sin in the flesh (Rom. 8: 3).

The apostle who wrote to the Hebrews bears testimony to the same effect:

Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth He take hold, but He taketh hold of the seed of Abraham. Wherefore it behooved Him in all things to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people (Hebrews 2: 14-17, R. V.).

John says:

And the Word was made flesh and dwelt among us (John 1: 14). In the letter to the Philippians Paul wrote:

But made Himself of no reputation, and took upon Him the form of a servant, and was made *in the likeness of men*; and being found in fashion as a Man, He humbled Himself, and became obedient unto death, even the death of the cross (Philip. 2: 7, 8).

To the Romans he wrote concerning Jesus that He was made of the seed of David *according to the flesh* (Rom. 1: 3).

From these citations it will be evident that Jesus shared the nature of those He came to redeem. Physically He was like them; mentally and morally He was far above them. Being descended from Adam, being of our physical nature, being of flesh and blood, He was related to the law of death which is through Adam. We know, however, that He was cut off in the prime of life, and that He consequently did not die a natural death as most persons do in the ordinary course of nature. Still He was mortal, or He could not have died either a natural or an unnatural death. Though having no actual guilt, He partook of a mortal nature of flesh and blood. Paul said: "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." The law caused sin to "become exceeding sinful" (Rom. 7: 13), and so made it manifest that those who died under the law were justly in bondage to death. Now Jesus, though sharing the nature of Adam, and being born under the Mosaic law, honored that law, fulfilled it, kept all its enactments in perfect holiness; therefore it could not possibly have any claim upon Him, and, when He died under the law of flesh-and-blood nature, the law through Moses had no power to hold Him in death, as others. He took away the curse of the law, being made a curse by hanging on a tree; He nailed it to the cross, and rose from the dead, having vanquished all its powers.

We have two instances of men who have not died, Enoch and Elijah, whom it pleased God to remove that they should not see death (and who shall say Him nay if He see fit to temporarily set aside an ordinance of His own appointment?); but their exception does not deny the rule that death reigns through Adam. In dying, Christ yielded to the law of death all that it could claim; but when He was dead it was needful that He should be redeemed from death. It was His perfect obedience which was effectual in causing Him

to be brought back from the grave's temporary dominion; it was impossible that He should be holden of the cords of death, seeing that He had lived a perfectly holy life and had committed no sin.

God could not suffer His Holy One to see corruption, as the Psalmist had sung prophetically a long while before. Hence, when all that the law of death could claim had been granted, God raised Him from the dead, and has given unto Him the keys of both death and the grave, and He will in due time utilize them for raising again all who have lived and died in faith in Him. The resurrection of Jesus is one of the most marvelously attested facts in the world's history. It has civilized mankind and carried with it, wherever it has gone, a holy and sanctifying influence; and where its power has been most fully felt, there have been the greatest blessings. It is the influence of the name of Christ that has turned men from mere barbarism to the gentler humanity which is characteristic of the most enlightened and Christian communities; though it is to be observed that as yet the influence of this glorious fact is but partially felt even in so-called Christian lands; but, in a day not far distant, Christianity shall shed its most potent influence upon the whole wide world, and all creation shall receive of its divine blessings. The resurrection of Jesus is the most glorious fact that shines on history's pages. It casts its beams as far back as Eden, and covers the dark deed which brought death into the world; and it gleams forward till the time when God shall be revealed in every living form. The sinner and the infidel may scoff and raise their feeble objections, but they fall as fast as they are raised; and when the sceptic and the sinner have sunk into oblivion, and the place which knew them shall know them no more forever, they who have recognized the glorious fact that Christ has risen from the dead, and have permitted it to be a sanctifying power in

their lives, shall enjoy the unspeakable blessings which have been made possible thereby.

The apostolic estimate of the resurrection of Jesus was not a lowly one. Paul speaks of Jesus our Lord, "who was delivered for our offenses and was raised again for our justification" (Rom. 4: 25); and of "Christ that died, yea rather, that is risen again" (Rom. 8: 34). Though the disciples were astonished at the death of Christ whom they trusted in, and were likely to lose faith on that account, Peter afterward said God "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Peter 1: 3).

If more proof be needed that the obedience of Jesus was effectual unto His own redemption from death, it is to be found in Hebrews 5: 7, where the apostle says:

Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared.

He was not prevented from dying, but He was saved, redeemed, brought back, from death; He was raised again by God who heard His prayer. These supplications are prophetically expressed in the 69th Psalm, which is undoubtedly Messianic:

But as for Me, My prayer is unto Thee, O Lord, in an acceptable time: O God, in the multitude of Thy mercy hear Me, in the truth of Thy salvation. Deliver Me out of the mire, and let Me not sink; let Me be delivered from them that hate Me, and out of the deep waters. . . . Let not the pit shut her mouth upon me (Psalm 69: 13-15).

In the 9th chapter of Hebrews, vss. 11 and 12, it is written:

But Christ, being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption.

The words "for us" follow in the Authorized Version, but have been supplied by the translators; in the Revised Version they are omitted. The word translated "having obtained" signifies a reflection of the action on the subject, and the passage should read: "Having obtained *for Himself* eternal redemption."

A parallel passage, undoubtedly referring to Jesus, and suggesting His entry into Jerusalem, is found in Zechariah's prophecy:

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass (Zech. 9: 9).

In the margin an alternative rendering is given: "Saving Himself." Although these two testimonies prove that Christ obtained redemption for Himself, it is also true that He has made redemption possible for us. His redemption was not from guilt, but from nature; our redemption is necessary both from the nature which we possess as a result of Adam's transgression, and from our own sins. This we may have through faith in Christ Jesus. Peter says:

Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God (I Peter 3: 18).

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot (I Peter 1: 18, 19).

Christ also suffered for us, leaving us an example; that ye should follow His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously; who His own self bare our sins in His own body on (margin, to) the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed (I Peter 2: 21-24).

Paul says:

In whom we have redemption through His blood, the forgiveness of sins (Ephes. 1: 7; Colos. 1: 14).

Being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God (Rom. 3: 24, 25).

John says:

The blood of Jesus Christ His Son cleanseth us from all sin (I John 1: 7).

In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins (I John 4: 9, 10).

In Patmos, this same apostle had a vision of the elders around the Lamb, singing a new song:

Worthy art Thou to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy blood, men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests (Rev. 5: 9, 19, R. V.).

He ascribed praise to Jesus by saying:

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever (Rev. 1: 5, 6).

He also had a vision of the redeemed concerning whom one of the elders said:

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb (Rev. 7: 14).

The question arises: "How is Christ's Atonement effectual to the redemption of the race?" In other words, did Christ die as our substitute? Do such expressions as

“Christ died for the ungodly” (Rom. 5: 6), and “Christ died for us” (Rom. 5: 8) teach that Christ died as a substitute for us? No. If Christ died as our substitute, then are we free; those whom He substituted should no longer be under any curse. Seeing that the object of Christ’s Atonement as it affects us is to redeem us from death (and, in the case of the Israelites, from the curse of the law as well), if He has satisfied all the claims of the law of death both on Himself and on us, then are we free, and ought not to die; but we find that those who trust in God and have hope of eternal life through Christ, are not free from death, but die as do others. Therefore Christ did not die *instead of* us, but *on our behalf*, that we might live through Him. He never led any of His followers to understand that they would never die; but He did say: “I am the Resurrection, and the Life; he that believeth on Me, though He die, yet shall he live” (John 11: 25, R. V.). And when we renounce the doctrine of substitution, and look upon Christ as our representative, the work of the Atonement as it affects us becomes clear. Christ died and was raised again by God on account of the obedience which He manifested throughout His life, and in His death as the Lamb of God. Those who trust in God through Christ die, but through Him they have forgiveness of sins, and redemption; the Father has promised to look upon them through Christ, and to take His righteousness as a covering for their sins, and has given Him power to call them from death even as He was raised from the dead. He has been constituted a Prince and a Savior, and the Captain of many sons who shall be brought to glory.

Peter said: “Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God” (I Peter 3: 18)—that is, “on account of,” not “instead of.” “What the law could not do in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh,

and as an offering for sin, condemned sin in the flesh" (Rom. 8: 3, R. V.). God has chosen, in His wisdom, to forgive sin only over the blood of an offering, and Jesus is the offering over whose blood the sins of all may be forgiven. In the appointment of Jesus to be a sin-offering, the sins of those redeemed were transferred, as it were, to Him; and so the prophet could say: "The Lord hath laid on Him the iniquity of us all," or as the marginal rendering is: "hath made the iniquity of us all to meet on Him" (Isa. 53: 6). The apostolic references are similar:

For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him (II Cor. 5: 21).

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree (Gal. 3: 13).

Christ also suffered for us, leaving us an example, that ye should follow in His steps; who did no sin, neither was guile found in His mouth: . . . who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed (I Peter 2: 21, 22, 24).

He was manifested to take away our sins; and in Him is no sin (I John 3: 5).

The sins of men have been laid on Him, and by Him borne to the tree; and God has forgiven them in Him. Having gone down into the grave with the load of the world's sin resting upon Him, but being Himself sinless, He was enabled to rise victorious over all and to lead captivity captive. He vanquished the power of death, whether under the curse of Adamic condemnation or the Mosaic law, and can therefore redeem or buy back from its dominion all who by faith in Him are worthy. As the sins of men have been imputed unto Him, so His righteousness shall be imputed unto them; and God will take it as an Atonement or covering for their sin, and look on them as perfect and acceptable in Him.

CHAPTER XII. HOW MAY REDEMPTION BE PARTICIPATED IN BY US?

For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a people for His own possession, zealous of good works.
—Titus 2: 11-13, R. V. margin.

The salvation that has been made possible by Jesus is not a salvation in which all the human race will be included; it is not a salvation which will be universally enjoyed; second probation, the larger hope, and universal restoration are modern theological speculations which are opposed to the teaching of God's Word. Salvation is only to be consummated in the individual experience of those whose faith has made them worthy. Naturally all are related to Adam by descent, and through Him to sin and death. All are not by nature connected with Christ, and therefore are not related to the righteousness and life which are in Him. Relationship with Christ is only to be had by compliance with conditions divinely ordained and revealed. These conditions we will now consider, and notice the steps whereby salvation is perfected.

Salvation is not instantaneous, but progressive. It is not consummated in a few moments of religious fervor, but advances step by step until it attains perfection in the complete emancipation of the individual from darkness, sin, and

death. Paul recognized this when he exhorted the Roman believers to greater enthusiasm in the Lord's service: "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation *nearer than when we believed*" (Rom. 13: 11).

The first step toward redemption and salvation is a recognition of one's position by nature as a descendant of a death-doomed parent, and a sharer in the consequences of his transgression; and in addition to this, a perception of one's individual iniquity. There liveth not one responsible being who is free from sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us (I John 1: 8-10).

As Paul has said, "All have sinned and come short of the glory of God." It is needful for all who will be saved to recognize, in the first place, this position of sin, and to realize the greatness of the grace and the love of God and of Christ in relation to sinful humanity.

For all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the Justifier of him which believeth in Jesus (Rom. 3: 23-26).

When this is perceived, whether it be by reading God's Word, or by hearing through God's servants of the grace that is in Christ Jesus, then,

if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead,

thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10: 9, 10).

An intelligent perception of God's grace in Christ Jesus will lead to a faithful belief of the same; and if this belief be from the heart it will find expression in righteousness, or right-doing, or obedience; but in the first place the truth as it is in Jesus must be understood, and this can only be done through the instrumentality of one of God's servants setting before an individual the way of life, or the same being ascertained by perusal of God's Word.

For the Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? . . . So then faith cometh by hearing, and hearing by the Word of God (Rom. 10: 11-14, 17).

When the message has been heard and believed, if the belief is from the heart, the apostle says that it is unto righteousness: "With the heart man believeth unto righteousness." A genuine belief will find its expression in works of obedience or righteousness. What are these works? The first is the act of baptism, to obtain relationship with Christ the Redeemer. By natural descent one is related to Adam and to death; but only those who have been baptized into Christ after an intelligent belief of the Truth as it centers in Him are related to Him and the life that He has made possible. Only such are in Christ and will be saved through Him. Jesus, in the last commissions given to His disciples prior to His ascension, said:

Thus it is written, and thus it behooved Christ to suffer, and to

rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem (Luke 24: 46, 47).

All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you (Matt. 28: 19, 20).

In writing to the Galatians, Paul refers to the difference of relationship which is brought about by baptism:

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal. 3: 26-29).

When Peter, on the day of Pentecost, delivered his eloquent address to the Jews assembled at the feast, and when the Jews were pricked to the heart at the recital of God's purpose in Christ Jesus, he further exhorted them:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins (Acts 2: 38).

It will be seen then that baptism in water into the name of Christ is the divinely ordained means for introducing a believer into relationship with Christ and His redeeming work.

Baptism is but the first act of obedience, or righteousness, which is the result of believing with the heart. It is needful after baptism to maintain that justified condition in which one then stands, by a whole life of good works. Being covered with the garment of the Redeemer's righteousness, it is necessary to keep that garment unspotted; and the whole after-life must be an endeavor in this direction. It may be seen from the 6th chapter of the letter to the Romans what this new condition is:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with

Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin (vss. 3-7).

As Christ died and was buried in the tomb which Joseph of Arimathea had hewn out of the rock, and as He lay there, a sinless One, so all who in faith in Christ are baptized into Him are reckoned as also free from sin, and are symbolically buried with Him into His death. What a beautifully simple, yet expressive, ordinance God has in His wisdom chosen to represent one of the most important events that have ever transpired—the death, burial and resurrection of Jesus as the world's Redeemer! We cannot be buried as Christ was, not being physically dead; but by a simple means we can be symbolically buried with Him, and as He from a physical burial was raised to a newness of life, so those who are dead to sin, and are in a figure buried with Him, must rise to a newness of moral and spiritual life, no longer serving sin, but God; and this will be an earnest of a new nature like to Christ's.

But if we died with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For the death that He died He died unto sin once; but the life that He liveth He liveth unto God. Even so, reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof. Neither present your members unto sin as the instruments of unrighteousness; but present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid. Know ye not that to whom ye present

yourselves as servants unto obedience, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became the servants of righteousness. . . . For when ye were servants of sin ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? For the end of those things is death. But now, being made free from sin, and become servants to God, ye have your fruit unto sanctification and the end eternal life (vss. 8-18, 20-22, R. V.).

The apostles used many figures to represent this new life of righteousness after baptism, this lifelong consecrating of one's self to God. In the quotation just made it is likened to serving a new master, having formerly been a servant of sin, the one baptized now becomes a servant of God, and it becomes an imperative duty to renounce the old mastership entirely and serve the new with whole-hearted sincerity. Another figure is that of putting off the old man, and putting on the new; putting off all those things which belong to sin, and putting on those which belong to righteousness. Having spoken of some who were alienated from the life of God through ignorance and wicked works, Paul says:

But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the Truth is in Jesus; that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness (Eph. 4: 20-24).

Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him (Col. 3: 9, 10).

Let this mind be in you, which was also in Christ Jesus (Philip. 2: 5).

He addressed the Galatian believers as

My little children, of whom I travail in birth again until Christ be formed in you (Gal. 4: 19).

This is the object of the after-life, that Christ may be formed in us, that we may become like Him. It is a lifelong work. It is a conflict, a warfare between the law of sin and the law of the spirit, each seeking to obtain the mastery; and it is upon the result of this conflict that it will depend whether the process of salvation shall be consummated in perfect redemption. The conflict is described by Paul in the 7th chapter of his letter to the Romans:

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not; for what I would, that I do not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin. (Rom. 7: 14-25).

It must be remembered that those who have been baptized are not redeemed from the sinful tendencies and mortality inherent to their nature, but are justified from their old sins through baptism, and are on probation for ultimate salvation. They will therefore have a desire to fulfil God's requirements in every respect, but through the weakness of the flesh will frequently err. "The spirit indeed is willing, but the flesh is weak." There are, therefore, two kinds of sins—sins of weakness, and sins of presumption: there is a sin unto death, and there is a sin not unto death. The

and with the trump of God; and the dead in Christ shall rise first (I Thess. 4: 15, 16).

And when the dead have risen, they shall, with those who have remained alive, together meet their Lord to receive the consummation of their desire, even their complete redemption. The resurrection of the just is pledged in the resurrection of Christ. No human theories can explain away the glorious fact that He is risen; no other solution of the mystery of the empty tomb can satisfy the demands of reason and accord with the evidence. He is risen and become the First-fruits of those that have slept; and when He comes again, they that are His will rise as a harvest of redeemed ones.

The next stage in salvation is the union of the redeemed with their Redeemer—their acceptance by Him, when at His judgment-seat they have rendered a worthy account of their probation. In Him they have been justified from their old sins, which have been remitted at baptism; in Him they have found a merciful and faithful High Priest during the time of their trial; and in Him they now stand perfect and complete, their redemption consummated in an emancipation from the tyranny of sin and the thralldom of death. They shall be like Him who is their Head. Having been sanctified in Him, they shall now be made consubstantial with Him in nature; they shall be exalted to an equality with the angels, to die no more; they shall be made partakers of the divine nature, which shall never know decay.

CHAPTER XIII. CONCLUSION

In conclusion, let us briefly review the grounds that have been taken in the investigation of this subject, a subject of supreme importance to all who will be saved. Having, step by step, examined the details which are revealed as to the need, the means, and the result of the Atonement, let us sum up the things we have ascertained.

It was the purpose of the Almighty in the creation of man to manifest in him His sovereign glory and majesty. In order to accomplish this, He made man free to choose between obedience and disobedience. Having placed him in a most delightful situation, and blessed him with all things that could minister to his needs—nay, more, that could shower upon him, in addition to things needful, an abundance of luxuries as well, He gave him one command as a test. This command was broken, and the man, in consequence, became death-doomed, condemned to return to the dust out of which he had been created, after a life of exclusion from the pleasures of Eden's garden and of toil in tilling the ground that it might bring forth food for him to eat.

Man's condemnation on account of sin involved a loss of life, followed by a disintegration of the bodily organism and its resolution into its original component parts. It has been falsely supposed that for sin man was consigned to unending torment in the inconceivable agonies of perpetual fire, and that in this state of torture he is in the hands of an immortal fiend, the greatest enemy of God and man, a fallen archangel who rebelled against the God of heaven, and because

of his rebellion was cast out of heaven and into hell, to be tormented himself and the chief agent in tormenting others. This has been read into the Scriptures, instead of being revealed therein; and the divine record neither makes known to us this supposed Satan nor the hell which is supposed to be his domain.

The revelation as to man's condition after death is that, being mortal, he loses life entirely and returns to that state of nothingness which preceded birth—such unconsciousness in death being the portion of both just and unjust, and life again being obtainable only by means of resurrection.

The world having been thus involved by its first parent in such a destiny, and being unable to rescue itself from its fallen condition, the abounding love and mercy of the Creator was manifested even at the time of Adam's sin, and a gracious provision was made for man's deepest needs; a glorious scheme of redemption was conceived by the Almighty, wherein He might manifest all His holy attributes, rescue the human race from its otherwise hopeless condition, and exalt it to the blessedness and perfection which was at the first intended for it. Sin having entered into the world, God's purpose was not frustrated, but grace abounding was manifested for its accomplishment in another way. A Redeemer was prospectively provided, who should stand where Adam fell; who should, by obedience, undo the result of Adam's disobedience; and who should do it in such a way that though the grace abounded enough to include all, it would only be extended to those who recognized in the appointed Redeemer, God's righteousness revealed. By an offering for sin, sin was put away; and for any to share in the efficacy of that offering, it is needful for them to recognize God's purpose as manifested therein. From Eden onwards, by type and by promise, the Redeemer was foreshadowed, until in due time He was manifested. The shadow of the cross reaches as far back as Eden. The

animals slain to provide a covering for the first human pair were typical of the offering of Christ as a covering for the world's sin; the lamb that God provided for Abraham to offer was typical of the Lamb which He had provided to take away the sin of the world; and the offerings in connection with the law of Moses were dim shadows of the glorious substance that was to follow in Christ.

This purpose had its origin in the abounding grace and love of the Creator. He was not so incensed against the creatures that His hand had formed that it was needful for One equal to Himself to give Him "rigid satisfaction" for man's sin, and thereby appease his wrath. His love went forth towards His creatures and His compassion found expression in the prospective forgiveness of sin. Therefore Jesus, the Redeemer, was not the Second Person of a co-equal Trinity, who put Himself in man's stead, that God's wrath might spend itself on Him in order to free man; but He was raised up by God from among His brethren, and made strong by God for the redemption of mankind. Before His birth at Bethlehem He had no personal existence, though pointed to and spoken of from the foundation of the world.

When the Redeemer was made manifest He was proved to be above all else, both by His words and by His works. He alone succeeded in keeping God's law. He only was successful in rendering a full obedience to God; and it was this obedience, manifested even unto death, that was effectual to redemption. It was necessary that that obedience should extend even to the death on the cross; but it was because God, in His all-wise arrangement, chose to forgive sins by means of sacrifice, that the death of Christ was necessary, and not because sacrifice merely as sacrifice is well-pleasing unto Him. Sacrifice is only well-pleasing to God when it is the outcome of an upright heart.

Because of obedience, Jesus has been exalted to be a Prince

and a Savior, to be the Author of eternal life to those who trust in Him. When He died for man's sin, His obedience was effectual to His own redemption from death, and His exaltation to an incorruptible nature; and it will be effectual to raising many others to the same glorified condition. He has been endowed with the power to confer the same unspeakable gifts on the faithful, as have been bestowed on Him; His righteousness having been taken as a perfect Atonement or covering for their sins, and they having been justified in Him, He will in due time change the bodies of their humiliation, that they may be fashioned like unto His glorious body; He will raise them to an equality with the angels, and they shall die no more.

In order to participation in the blessed results of Christ's Atonement, it is needful for sinful man to realize his condition by nature, and to have faith in the all-sufficiency of Christ's work for redeeming him therefrom. This faith must find expression in works, the first of which is baptism, whereby relationship with Christ is obtained, all former sins are forgiven, and a justified position in God's sight is attained. This justified position must be maintained by works of faith and holiness, and, in a conflict between sin and righteousness, the endeavor must always be to subjugate the laws of the flesh to the laws of that mind which was in Christ Jesus, to let Christ be formed anew in the sanctified one, and to re-present Him to the world. This endeavor must be continued until the sleep of death, or the glorious advent of the Lord, shall terminate the period of probation.

Then, when the trial is ended, and the Lord Jesus returns, the sleepers will be raised and the living united with them in one glorious throng; and after they shall have given to their Lord a satisfactory account of their probation, they shall be exalted to fellowship with Him in the felicity of eternal life and the glory that is associated therewith. They will be

among those whom John saw in vision in Patmos, of whom it is written:

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes (Rev. 7: 9-17).

One other point remains to be noticed in connection with redemption. When man was condemned to death, the ground also was cursed: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee" (Gen. 3: 17, 18). When mankind is redeemed, the earth shall also be redeemed from its curse and clothed in more than Edenic splendor. All nature, both animal and vegetable, shall be redeemed. It is by the personal presence of the Lord Jesus in the earth again that all these blessings shall be brought about. When He returns He will take into His hands the government of the whole world, and with His redeemed ones will enter upon that work of regeneration which shall occupy His millennial reign. That millennium which has been the hope of all God's

saints, but which the sceptic has scoffed at for so long, is not far distant; and it will be then that those who have been redeemed from the nations of the earth during these ages of sin's supremacy shall enjoy complete redemption, and with their Lord shall assist in the glorious work of bringing all mundane things into harmony with God, of putting down every curse that now blights this earth, and of hastening on that blessed age when God shall be all in all.

And when the blessings of that age shall have succeeded in emancipating the earth from every evil, when the millennium shall have performed its sanctifying work, when the righteous reign of Jesus and His saints shall have resulted in the subjugation of every foe; then shall be inaugurated the eternal stage of this world's glory, when all things shall be in unison, and no discordant note shall be heard evermore—when God shall be all in all. Of this thrice-blessed time John says:

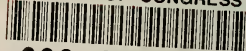
And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away (Rev. 21: 3, 4).

All this has been made possible for mankind through the Atonement of Christ Jesus, who in His great love to God and man, rendered perfect obedience to the divine will; and upon all who view aright the excellence of Christ Jesus, and are seeking in the divinely ordained way the redemption that is in Him, we would invoke the apostolic benediction:

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever and ever, Amen.



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